

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., August 23, 1923

NEW SERIES  
VOLUME XXV, No. 34

Plan to read every word in the Baptist Record next week, August 30th. It will give you tithing and stewardship points for many sermons and addresses.

Please look over the list of meeting dates of the Associations published in this issue and if there are mistakes in dates or meeting places write N. T. Tull, Jackson, Miss.

The church at Elmo, Jefferson county, recently held their meeting. Pastor T. G. Polk was assisted by Rev. J. G. Gilmore of Osyka. They had a splendid meeting, and several new members were added to the church register by baptism.

Pastor J. G. Gilmore writes: Recently had a splendid 10 days meeting in our church at Osyka, Pastor S. G. Pope of Belzoni doing the preaching, which was of a high order. Our cause was greatly strengthened and several were added to the membership by experience and letter. Our people as a testimonial of approval invited the visitor to return.

J. G. Gilmore assisted Pastor Philips in a meeting at Pachuta, beginning the first Sunday in July. It was a good meeting. Several professions of faith, and several were affiliated by letter. The congregations were real good throughout the meeting. The church asked Brother Gilmore to return next year; they desire more of straight Gospel preaching. Pastor Philips has the work well in hand, has the entire confidence of his people and the Lord's cause is moving along at a satisfactory speed.

Rev. E. D. Solomon writes: The meeting at Minden, La., was a wonderful success. We had a great tent and great crowds from the first. There were 89 for baptism, 26 by letter, and 5 by restoration, making 120 additions to the Baptist church. There were 8 who made profession to join the M. E. church and 12 who will join the Baptist later. There were 41 of the very finest young people to volunteer for service. Minden is a beautiful little city of about 7,000 people. Brother D. C. Freeman is the noble pastor. I have had 282 additions in my last three meetings, 209 of them for baptism. There were 87 volunteers. I am now at Campti, La., and will go next to Ennis, Texas, and then to Kentucky for a meeting.

At a meeting of the State Budget-Stewardship Committee, in conference with the field workers of the Convention Board, on August 10th, plans were outlined for the fall program. The plan will follow the lines laid out by the Board at its annual meeting last December, but will also provide for giving emphasis to the further plans outlined by the Southern Baptist Convention in May.

In addition to the big cash round-up for collection of pledges made to the 75 Million Campaign, special plans will be projected for the study of Stewardship and for putting on the Budget Plan in all the churches. The fall period has been divided as follows: September, Organization Month; October, Cash Gathering Month; November, Stewardship Month; December, Budget Month, with Sunday, December 2nd, Statewide Every-Member Canvass. Watch for announcements.

## BAPTIST RECORD

A good many of our readers have already sent in a subscription in response to our appeal. Some have not yet responded. Please secure a new subscriber or renewal before the issue of August 30th.

The issue of the Baptist Record next week, August 30th, will be a special "Budget Stewardship Number." It will be full of matter that ought to be preserved and used.

Associational letter forms have been sent to the clerks of all the Associations to be placed in the hands of the church clerks. If any church should fail to receive the forms promptly write to the clerk of the Association, or to N. T. Tull, Jackson, Miss.

At the Conference in Nashville, on June 21st, of the Budget-Stewardship Directors of the various states, it was voted to ask the preachers who will preach the introductory Sermon at the Associations this fall to preach on "Christian Stewardship."

Pastor A. T. Cinnamon of Kosciusko held a five days' meeting at Dossville, closing August 10. Norman Nason, student at B. B. I., led the singing acceptably. Pastor B. F. Odom was kept at home by sickness in his family. We were handicapped by rains, and election excitement, in spite of which we had a good meeting, and 10 additions. Nason will make good as a great song leader.

Dr. McComb supplied the First Baptist Church, Shreveport, La., during the month of July. The congregations grew, notwithstanding the hot summer weather, and fourteen new members were added to the church during the month. Dr. McComb will supply the First Baptist Church, Wichita Falls, Texas, in August, and spend the first two weeks of September in Colorado. He has some open dates for meetings after the middle of October. His address is 140 Herndon Ave., Shreveport, La. He might be induced to re-enter the pastorate. He is to spend the first two weeks of October with Pastor Furr at Scooba, Miss., in a meeting.

## CHILDREN'S WEEK

The week of October 14-21, 1923, will be observed by the Sunday Schools of Mississippi as "Children's Week." This work is under direction of Miss Minnie Brown, our efficient Elementary Sunday School Worker.

The aim of this Children's Week is to present an opportunity for the parents, with the Sunday School officers and teachers, to consider together certain needs of the children and determine ways and means for meeting these needs. Fuller announcements about this program will be given from time to time.

Dr. W. W. Hamilton is holding a meeting at Black Jack, Yazoo county, this week. He will assist Pastor W. N. Hamilton in a meeting at Satartia next week. The prayers of the people are asked.

The Budget-Stewardship Committee for the Association is composed of the following: The Associational Organizer, a leading pastor, a leading layman and a representative each from the Sunday School, W. M. U., and B. Y. P. U.

Dr. B. H. Lovelace, pastor of the church at Clinton, was given a month's vacation by his congregation. He has been holding meetings in different parts of the state. Brother A. C. Watkins and Brother E. L. Landrum have been supplying at Clinton during Dr. Lovelace's absence.

In speaking of Senator Underwood's candidacy for President in 1924, William Jennings Bryan said, among other things: "He is wetter than Governor Smith and has for a long time been spokesman for that element. He also represents the Wall Street point of view on public questions."—Christian Advocate.

The Ellisville Baptist church claims the finest frame church building in the South. Rev. George F. Austin is the pastor and chairman of the building committee. The building has recently been remodeled and many modern improvements were made in the auditorium. The first services were held in it on Sunday, the fifth of August. The building is valued at \$20,000.

The Southwide program that is now being projected, the Budget-Stewardship Movement, is in a special way dependent upon the leadership of the pastors. Stewardship is a Bible doctrine that cannot be taught by any one so effectively as by the pastor. The working out of this great doctrine in the lives of the people, the dedication of talent, time, and substance, will depend largely upon the consecrated leadership of the pastor.

The meeting at Robinson, Amite county, by their request was held by their pastor, J. G. Gilmore. It was a spiritual feast. The congregations were good, considering that it rained daily throughout the meeting. A number were baptized at the end of the meeting, and the church made their pastor a splendid free will offering extra for the meeting. No church in Amite county, everything considered, is doing better work. The church released their pastor for the month of August to hold meetings. They are happy in the Master's work.

The Sunday School Board at Nashville has now ready for general circulation two most interesting booklets. One is the opening address of Dr. Mullins at the Kansas City Convention, and the other is a paper by Dr. George W. McDaniel which was published in the Christian Index on "The Bible and Science". So many requests have come to us for this that we have put it in pamphlet form.

The two booklets are now offered to the pastors for free distribution. We shall be very glad indeed to supply any who may wish to circulate them. We shall also of course be glad to send sample copies to any who may wish to examine them.



## BAPTIST WORLD ALLIANCE (Continued)

### Wednesday Morning

Began with singing "Holy, Holy, Holy", Robt. Coleman leading. Rom. 15th chapter was read: We that are strong ought to bear the infirmities of the weak, etc. Sang "How Sweet the Name of Jesus-Sounds". After another prayer we sang "All People That On Earth Do Dwell".

The missionary sermon was preached by Dr. Fullerton of England from Ps. 117. The call of Baptists to the world. A call set to music which should set the whole world to singing. Music is the international language. The shortest chapter of the Bible. It is also in the center of the Bible, the heart of the scripture, the heart of the message of God. It is the genius of the gospel, where we find Jew and Gentile in the same fold.

I. First, the national appeal of the gospel. It is good that there are nations; it is of God; makes variety in the oratorio of praise. There can never be uniformity. In all the Bible God recognizes national distinctions and makes appeals and promises to them. In Revelation it is said "The nations shall walk in his light". Every man is grateful that he is born in his own land and of his own race.

Each nation must bring its own special contribution to God; and the wealth of all is laid at his feet. We are not to forget our native land, but praise him as nations.

You do not know yourselves if you know only yourselves. All knowledge is relative or comparative.

II. The universal sweep of the gospel; it must embrace all nations. To all nations; to every creature. It must be to the individual. The Baptist faith requires a personal and individual confession of faith. There are none exempt; none who may not come for himself. Jesus speaks to each man in his own language. Here the preacher displayed the hammer which Wm. Carey used in making shoes (Great applause.) God is praised in labor as well as in spoken testimony. You must come down from the steeple to the people.

III. The individual witness to the gospel. Israel was the only race which under the Romans was permitted to retain its nationality. Jesus sang this psalm after the Passover supper. He went to the cross with the nations on his heart and the testimony to them on his lips. He died for the nations. The beginning of foreign missions was from God. This is shown in the story of Zinzendorf, whose followers started out to St. Thomas across the Atlantic.

IV. The enduring basis of the gospel. The truth of the Lord endureth forever. It will overcome every devil's lie. Ye shall know the truth and the truth shall make you free. All false faiths will disappear; from east and west. The preacher showed a little book which a heathen in India found and by which he was converted. For fifteen years he gathered a group of people and read it to them. When he died a disciple went in search of a missionary, who came and baptized them. It was the gospel of God.

V. The ultimate goal of the gospel: Is that men shall praise the Lord, making confession of Christ. Charles IX of Sweden committed to Gustavus Adolphus the charge to stand for God and the Protestant faith to establish it and finish his father's work. So has God in Christ committed to us the task unfinished, until he shall reign forever, King of kings and Lord of lords. Hallelujah. Sang "Jesus Shall Reign".

Dr. C. W. Ross of Canada had charge of the next part of the program. The first speaker was Mr. Svard, Swedish missionary to the Congo. He spoke of Africa's past, its material resources, and present opportunities. Heathenism is being decomposed. It is the time of danger and opportunity. Giving up heathenism where will they turn. The last state may be worse than the first. Mohammedanism is forcing its way among the blacks. One of the greatest perils. There are industrial centers which are universities of vice. Colonizing of other races is going on in Africa.

Africans are becoming conscious that they are part of the great world. They are studying other nations and getting new ideas. The country is open as never before. No longer an unknown land. Religious awakening is giving a great movement. Baptists have the greatest opportunity. Our doctrine of individual freedom and responsibility appeals to them. Education is greatly needed. We have to meet awakening Africa with the Bible in hand. We are baptizing them with Baptist principles. There is a great revival in progress. It will be an unforgivable sin to neglect them now. Organization is good, but spiritual power is a necessity. We need power from on high to give them the gospel of Christ.

Next was F. M. Edwards from Brazil, missionary from the Southern Baptist Convention. The people of Latin America have been woefully neglected. But are worthy of our best. There are 24 republics with more than 8 million square miles and over 90 million population, more than half of the territory of America and little less than half of the population. It is an open field for immigration, ever increasing numbers, from all nations. Undesirables come. But some faithful brothers come. Some of the leaders are genuine patriots. Brazil became a republic without bloodshed.

Some problems are infidelity and religious indifference, rationalism, materialism, spiritualism. Universities and high schools are dominated by atheists. Students don't go to church. Illiteracy is from fifty to ninety per cent, average of 75 per cent in ignorance. Have been 400 years under the oppression of Rome, whose chief asset is ignorance. Romanism is worse than paganism, and the greatest obstacle. We condemn not Romanists but Romanism, the system. The priests teach the people that missionaries are paid political emissaries of the United States. Bibles are burned, and chapels broken into. Every form of immorality is practiced in the name of religion. Progress is being made in spite of all. There are now in Brazil 25 or 30 thousand Baptists, 6 primary schools, many day schools, 2 junior schools and 2 theological schools. Over 100 young men studying for the ministry, brightest and best. Several thousand students in the other schools. Prejudice is breaking down, and in some places it is an honor to be a Baptist. The Baptist Journal has over 5,000 circulation. Democracy is growing; labor movement growing; also temperance movement. Over 3,000 baptisms in Brazil last year. Colporters and others are spreading the word, people are reading and reading and churches are springing up. People are reaching out for something better. What shall we do to give them the glorious gospel? Twenty-five years from now there will be a million Baptists in Brazil.

Miss Lizbeth Hughes, for 27 years a missionary in Burmah from Northern Baptists, spoke. Work in Burmah has gone on 110 years. Subject: Facing the Future in Baptist Foreign Missions. Three points: (1) The problem of the future stated; (2) The equipment; (3) Details. A new era is at hand, policies must be reshaped. The effects of the war are to be seen in Burmah too. Changes are manifest. We must change too. Old things have passed away, become new. Judson wouldn't know the country. We have a splendid equipment. Over 1,000 churches; many self supporting. Bible in many dialects. Printing presses. Two theological seminaries. Bible schools for women well established. Many mission schools with over 300,000 boys and girls studying the Bible daily. We have Judson College. There are about 125,000 church members. We have an emancipated women, far in advance of the men in Burmah. In Rangoon there is a native legislature in which are seven Christian men. Native Christians wish self control and things point that way. Responsibility is put upon the native churches. Leaders are coming to the front in various departments. One man among the Karens baptized over 2,600. Buddhism is awake, and they have set themselves to uproot Christianity. They have Y. M. C. A.'s and

Sunday Schools and women speakers. Buddhists honor Christ, and speak well of Christians and missionaries, but they don't want Christianity. The greatest need is that Christ shall reign in "Christian" nations. Buddhists are like sinners at home, they see the faults of Christians. There is no mass movements of the Buddhists to Christianity, and won't be till we exemplify Christ.

Next was Joseph Taylor, for 20 years missionary of Northern Baptists in China. "Science has made the world a neighborhood; the churches have failed to make the world neighborly." The ends of the earth must learn to live together. There are four hundred million Chinese. The Pacific is to be the base of the world's work in the future. The question of the hour is not who shall have the oil in Mesopotamia, but what sort of people shall live on the shores of the Pacific. Commercial houses are pressing their work into every part of China. We must have a yet greater passion for the gospel in China. This speaker used such terms as "the Western church", "adopting Christianity", "Greek Christianity", "Latin Christianity", etc., and thus showed the cloven foot.

Arrangements were made for all messengers to march to the statue of Gustavus Adolphus and lay a wreath on the pedestal.

Dr. Cree introduced a resolution which was referred to the business committee with reference to use of money given for a Slavic seminary.

A message was read by Dr. Mullins from a Methodist bishop, who sent greeting for his denomination, and greetings were returned. The first message was the benediction in Hebrews. The answer was from Ephesians, "For this cause I bow my knees", etc.

The last speaker was Herbert Anderson, for many years in India. The greatest influence and personality in India is Ghandi (?). They are opposed to Western domination, and are clamoring for democracy. This brother had a way of pronouncing the pivotal words in a way that I couldn't get them, and it is impossible to report him. He seemed to believe in union missionary work in India. He said India was far from being evangelized, and we must depend primarily upon evangelistic effort. Baptists have a large place in the work, being more than one tenth of the Christian population. Independence and autonomy of the churches must be conserved. The natives must own and control. Liberty and order are necessary to Christian democracy. They must be organized. We must also do more for women's work. We must co-operate with other Christians.

The service was concluded by Dr. C. L. White, who announced the death of Lieut. Kinney, son of Secretary Bruce Kinney, and led in prayer.

### Wednesday Night

At the opening of the evening meeting a brief reply from the King of Sweden was read while the people stood, a reply to the message sent by the conference. It consisted of a brief sentence of thanks.

The first speaker was Dr. Franklin, the foreign mission secretary of Northern Baptists. Gratitude was expressed to the pioneer missionaries, Carey, Marshman, Ward, Judson, Newell and Rice. Many of them were considered heretics in their day because they went to the heathen. Some Baptists then thought any missionaries ought to be expelled from the fellowship of the churches. Missionaries are now not heretics but heroes. They went where Christ had not been preached. The religious map of the world has been remade. In 115 years in China nearly 400,000 evangelical Christians, including men of great Christian character. There are 80,000 Baptists in Burmah, where Judson labored. The Chinese want an indigenous church; that Christ may speak in their language, and express himself in Chinese character. Missionaries must be men, heroes, with a message, who know him in whom they have believed. They must face the dawn, allowing the Chinese to give their own expression to the religion of Jesus. The Chinese must be free, not American controlled. Wherever the

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Bible is kept from the people the Baptists have a mission. Boards must not seek to dominate the new churches and new Christians in heathen lands. The consuming need on the mission fields is the heroism of the cross of Christ, men and women willing to do for the Lord Jesus. Three Menonites in Holland sold themselves into slavery that they might preach to the slaves in the West Indies.

Dr. J. F. Love, not being well, Dr. J. L. White read his paper. Baptists are not so strong for apostolic succession as missionary progress. Missions are apostolic. It is a mark of the New Testament church. The truth which Baptists hold presuppose a missionary purpose and program. Missions make unity. It saves from worldliness. Our separateness compels missions. Foreign missions is our incomparable task. The future is colored by our past. We can remake history. Mission work is remaking the world. We do not need a Chinese church, or Japanese church, or Roman church, but New Testament churches in every land. The need is the same in every land, the human need of God's truth and God's church. We must face with courage the future, as our predecessors have done. Not afraid of sacrifice, but of ease. Let not our home churches be too comfortable. Self denial is the law of spiritual life. Our message is definite and final. The world needs not A gospel but THE gospel. Men and women with the saving message should be sent out. We are threatened with theological jax in the world. It is mad for the sensation of something new. It is due to intellectual and moral light weight. The gospel is as fixed as the musical scale and capable of infinite variations of expression in life.

The last speaker was Dr. Willson, English foreign missionary. He said we must still follow Carey's motto, "Expect great things from God and attempt great things for God". Jesus promised that his followers should do greater things than he did. We must have the spirit of audacity. British Baptists practice co-operation with other denominations. The strength of missions is not in money or human factors, but in the Spirit of God.

#### Thursday Morning

Dr. W. S. Abernethy of Washington, D. C., conducted the devotional exercises. A resolution on Temperance was read as follows:

That this congress accords its whole-hearted approval to the important work being done in the Baptist churches of the world to secure, by the adoption of the principle and practice of total abstinence and by governmental action, the total elimination of the evils wrought by the use of intoxicating drinks.

The congress affirms this the more confidently because of the great and growing body of authentic evidence resulting from careful and impartial research pursued by scientists and sociologists respecting the facts of alcoholism, constituting a most powerful and convincing indictment of the baneful effects of alcoholic beverages on the life of mankind. The congress, believing that truth is the surest antidote to error, calls upon the Baptist churches, in conjunction with other Christian churches, to spread far and wide the truth concerning alcoholic beverages and their disastrous effects.

The congress believes that the time has fully come for all disciples of the Lord Jesus Christ to strive their utmost to remove these evils:

a. By personal abstinence from the use of intoxicating liquors as beverages, and by seeking to persuade others to abstain from their use.

b. By the avoidance of direct complicity with the trade in alcoholic beverages.

c. By the full exercise of the rights and powers of citizenship in the enactment of legislation designed to effect the complete eradication of the drink evil.

The Baptist World Alliance rejoices in the action of those governments and peoples that have already entirely prohibited, or drastically restricted the manufacture and sale of intoxicating drinks. We ask our people to consider with care

and impartiality the result of these acts of prohibition and restriction, and call their attention to the fact that the liquor defense organizations of the world are engaged in a selfish and designing propaganda to discredit the beneficent results achieved. We pray Almighty God to grant His blessing on the labors of His servants in all lands, to the end that the needless and tragic wrongs inflicted by alcoholism on the peoples of the world may be speedily and forever removed.

Messages were sent to President Harding, Lloyd George, Bishop of Upsala, and Dr. John Clifford in answer to their messages. Also sympathy was sent to Mrs. McArthur, whose husband was the former president of the Alliance. Dr. McArthur's son made response of appreciation.

Dr. Rushbrooke introduced the two groups of Russians called respectively Baptists and evangelists, holding the same faith. Several were presented by name, but it was impossible to write their names. One was a sister who thanked Swedes and English and Americans for their help. One man introduced was a Jewish pastor who has many Jewish fellow Christians in Russia. Address was made by the president of the All Russian Baptist Union, Paul Pavlov. Russia is a dark country to many. Many wrong opinions abroad; especially in the past few years. Thanks for the help received. Your gifts were a beautiful song. The famine in Russia touched other Christian hearts; this showed our essential unity, one mind, heart and pocket. We will not forget the America of Harding. The Christian principle is to help everybody in need. All that was sent was received. All Russia is grateful. We have also spiritual needs. Russians are very religious. The Baptist movement is not new, but began 200 years ago. Many workers today have come from the Greek Catholic churches. Evangelical movement has three sources. Baptist movement in Caucasus, the south. Second the Stundists in the southwest. Third in the north the movement began from an English preacher. These united. But technical difficulties keep them from working together, but we have one Lord, one faith, one baptism. We are full of joy in Russia, having spiritual preachers, whom we would not exchange for any. Things have turned out to the furtherance of the gospel. Has grown 50 fold in ten years. We haven't houses big enough. In cities we use stores, etc., paying high rent. Membership poor, workers and peasants. Many Greek Catholic churches, which we shall soon be able to use, not by violence, but voluntarily. We have no educated workers, but day laborers, lay preachers. Before the revolution the speaker was manager of a large firm. They work by day and preach at night. We try to free the preachers so they can give their whole time to preaching. But day laborers have great success. All the time in touch with the masses. The messengers attending this meeting had to be clothed from abroad to come here. They do not regard themselves as heroes, but plain workers. The Baptist principle of separation of church and state is put into effect in Russia. The Greek Catholic church is divided, but they are the same old Greek church, and the masses do not follow the new leaders, but the sympathy of the masses is with the Baptists, and honor those who preach the gospel without compromising.

Prokanoff of Russia spoke. Evangelical movement originated in Petrograd and spread like mustard greens. Subject to persecution. There is now religious liberty under the constitution. There are now evangelical churches from the Baltic to the Pacific and from the Arctic zone to Turkey. Poverty is extreme. One preacher sold his clothes to buy bread for the children. There is great lack of trained workers. The outlook is exceedingly hopeful. It is necessary for the two Baptist bodies in Russia to be united.

Secretary Shakespeare offered a resolution for the executive and business committees expressing gratitude that the Russians were able to come, and referring the matter of using the money given for a Russian seminary, brought up by Dr. Cree, to the executive committee.

Several invitations were given for the next meeting. Dr. Jackson of Washington was given two minutes to present the invitation from Washington. Dr. Cameron presented the invitation from Canada. They made good two minute speeches.

The nominating committee's report was read by Dr. Blomfield of England. For president, E. Y. Mullins; vice-presidents, five, Benander of Sweden, Oeche of Norway, one from India, F. M. Edwards of Brazil and one of Russia, none from Great Britain, the United States or Canada; secretary, J. H. Shakespeare of England, C. D. Gray of Maine; executive committee, Blomfield, Carlile, Rushbrooke, etc., from England, and from the United States were Abernethy, Barbour, Cody, Parish, Scarborough and L. K. Williams.

A collection was taken to pay the expenses of many messengers who were not able to buy their own clothes.

The new president, Dr. E. Y. Mullins, was received by the congregation standing. He expressed appreciation for the honor, asked for the prayerful support of the people of this the greatest representative body of Baptists ever assembled. Baptist life is the greatest spiritual phenomenon of modern times. Its significance cannot be exaggerated. He read the Baptist message from this congress to the world. This will be published in full elsewhere in the Record.

#### Thursday Night

Dr. O. C. S. Wallace led in prayer. A brother from Cheko-Slovakia spoke. The reformation began in Bohemia with Huss, 16th century. First Baptist preacher of modern time came from Poland in 1885. The government in Bohemia was under Austria till 1918. The law guaranteed liberty but they were not practiced. Austria was a mixture of Romanism and Germanism. Public services were not allowed to evangelicals. Republics have come and liberty of conscience is guaranteed. The basis of the Reformation is the ideal of humanity. Cheks are indebted to England and America. Their geographical position and the genius of the race make them an important factor in future Baptist work.

The Negro Baptists were represented by Willson, who said owing to the short time he would proceed to the arousments. Among the multitude that no man could number before the throne of God the Baptist Negroes must be included, four million in America and many in other countries. He gave a brief history of Negro Baptist organization in America. He enumerated their institutions. They are faithful to the teaching of the Book. This brother had the crowd with him.

Dr. Scarborough spoke on making an evangelist ministry. He said he was impressed by these things: The triumph of the truth in every land, the call to better service, and the spirit of heroism and long-suffering of the people here who cannot understand English, which is exclusively used in this conference. Text, follow me, and I will make you fishers of men. Last session of our seminaries we had over 4,500 young men in 45 seminaries and other colleges. How can we put a definite and specific training in their reach, the art of winning men to Christ.

I. Soul winning is the primary task of every Christian, his first duty. This call comes with conversion. It is his duty to multiply his kind.

II. The ministry must lead in all Christian activities. Called to be leaders, especially in soul winning.

III. He must be trained in the main task, winning men to Christ.

It took Baptists 200 years to gain their first million. The last million was gained in three years. Southern Baptists last year baptized 250,000. In every seminary there ought to be a distinct department of evangelism, on a par with other departments. Fort Worth Seminary has a two year course in evangelism. In one year 260 young men in this school reported 12,000 conversions, 14,000 additions to the church and collected for benevolence \$417,000. This work of

(Continued on page 6)



## The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### IMPRESSIONS OF THE ALLIANCE

Some of our brethren of the Southern Baptist Convention were a bit uneasy about the meeting of the Baptist World Alliance, and a few were outspokenly critical and opposed to it. That is some of those who did not come. They did not believe in it, thought no good was likely to come of it and much possible harm. I came with an open mind. I was determined to see what there was to see, make up my mind for myself and express it openly and frankly in The Baptist Record. I am now ready to do it. I can say also that I came for whatever of pleasure or profit I could get in addition to this from other sources besides the Baptist World Alliance, and I am very grateful to God and my brethren for the opportunity and for his providential care thus far. In the first place I have been surprised at the large place that Southern Baptists have had in the program, and still more surprised at the influence they have exerted in the meeting every way. Not that I doubted their fitness, or questioned the value or propriety of their contribution to the conference; but I knew the modesty of our brethren and the absence of any self seeking or place hunting among our leaders. I did hear of two of our brethren who asked to be put on the program, but they were not on it, though they broke into it. These, however, could not be called leaders among us. The influence of our brethren was also the more remarkable when it is remembered that we had only 272 messengers, while the Northern Baptists had 481, and from Great Britain and Ireland came 480. The Swedish had the largest number, 656.

This influence of our brethren was seen in having on the program Dr. Mullins, for two papers, Dr. Scarborough, Dr. Truett, Dr. Cree, Dr. Van Ness, Dr. Love, Dr. Whittinghill, Dr. Gill, Robt. Coleman, and possibly others. But the influence was most evident in the clear note which they sounded out and the sympathetic and responsive hearing which they received. I think it can be truly said that there was more hearty commendation of the addresses of Drs. Mullins and Scarborough, and the sermon by Dr. Truett, than any others in the Alliance. I am not posing now as an impartial reporter, though I have sought to be absolutely fair; but the clear note sounded by these brethren had a most welcome reception and a most wholesome effect. Dr. Mullins gave the Baptist interpretation of religious liberty. It was splendidly sane and strong. Dr. Scarborough spoke on an evangelistic ministry in which he made the gospel note clear and ringing. Dr. Truett's sermon laid the foundation on the old rock of the deity of Christ, the substitutionary atonement, the virgin birth, the inspiration of the scriptures and the necessity of personal faith and regeneration. It could not be more plainly and positively and convincingly put. The Lord was with him and he had a great heart response from the whole congregation. The presence of these brethren and the messages which they brought were eminently worth while. As I see it, it would have been a calamity if they had been omitted and a great wrong if our old time South-

ern Baptist faith had not been truly represented and strongly presented. This congress would have suffered an irreparable loss if they had not been here.

In saying this I am not reflecting, nor meaning to reflect on anybody else. I know there are good Christians and good Baptists in other parts of the world, but our people have a clearness of conviction and a boldness of expression which is a splendid tonic to all who profess the Baptist faith. Dr. Cameron from Canada preached a great sermon which was true to the faith of the gospel. There were other addresses of a high order which contributed to the enrichment of our experience and the enlargement of our sympathy. For all of those we are truly glad and grateful. To be sure there was in a few instances a note sounded that grated on some of our ears. One or two missionaries talked about Western Christianity or the Western church and the indigenous church, which to the mind of some of us is the language of Ashdod. One or two seemed to be obsessed with the union or co-operative idea, but they were not clear in their pronouncement and found but little support in the hearers. One evangelist of this kind talked alternately to the people and to the Lord, but didn't seem to reach his hearers in either case. But the trend of the meeting was wholesome and constructive, outward looking and forward looking and upward looking.

They do say that there was some politics in the committee meetings where most of the business was transacted, and some plain words spoken, possibly some feelings temporarily ruffled, but things worked out all right and before anything was done there was practical unanimity. It is true that the transaction of business was not so democratic as our people are accustomed to, things being shaped up and put through by a few. This is due to two things, first the large size and newness of the body and second to the fact that thorough going democratic conceptions have not thoroughly saturated some other places yet. But the heaven is working. Bossism was openly rebuked and the constitution was changed in the interest of New Testament democracy. It was well again that our people were there to help.

There was long discussion as to who should be president, but Dr. Mullins was finally nominated and elected unanimously. This was near the close of the meeting and he is expected to continue in office till the close of the next meeting. He is certainly one of the outstanding Baptists of the world, and it might be made stronger than that. And Mississippians do not forget that he was born in our state. He stands for the whole Bible for the whole world.

### GOODBYE TO STOCKHOLM

I have said a great deal about the convention but no much about Stockholm. This is said to be one of the most beautiful cities in the world. You hear Americans say they have seen nothing like it in their own country. But there are many of them like myself who have not seen everything in America. "See America First" is not a bad slogan. I am not ready to admit that I have seen nothing so beautiful in America. But it is very beautiful. There are many parks which are lovely. The streets are beautifully clean. I saw no yards, or very few, whereas in many American cities a yard is a necessity to comfort and beauty. The houses are of uniform height and do not have the jagged appearance that a skyscraper city gives. There are several museums. I visited only the Northern Museum, which preserves the antiquarian and historic relics of these Norsemen.

It is a beautiful building. I am not up on the names of the various forms of architecture, but it has many sharp minaret shaped points, which a balloon would not like to strike. It is immense in size, four stories high and full from cellar to garret, sides, galleries and middle with every domestic, industrial, military and pleasure device

that these people have had since they were a people. In the center of the ground floor is a string of state carriages used by King So and So, looking more antique and ornate than the carriage of George Washington which you see at Mount Vernon. Here also are armors worn in all the centuries when they wore such lumber. The visitor is specially attracted to the relics of Gustavus Adolphus, the great King and warrior and friend of Protestantism of three centuries ago. Here are his horse (properly stuffed), his armor, his coat he had on when he was shot, showing the bullet hole in it, and various articles of clothing. We had only two hours for this museum, when two weeks would have been more desirable. There are royal jewels, cradles, sleighs, pictures, common kitchen articles, agricultural implements. No complete account of these things is possible. There were figures of people representing the dress and manners of every century in their history. We rode down to the museum in a taxi and being broke we all walked back, for it was the last day and we didn't want to exchange any more American money for their "kroner" and "ore".

I think the thermometer in my room did not register over sixty nor under fifty while we were in Stockholm. Of course their thermometers do not speak the same language as our American thermometers, being Centigrade instead of Fahrenheit, but if you know the key it is easy to translate it. The weather can change on the shortest notice from rain to sunshine and vice versa. Nearly everybody wears some sort of raincoat. However, we had very little hard rain and a good deal of sunshine.

We made a visit to the two royal palaces. One is in Stockholm, and is a very large, but not particularly attractive building. We walked around it but could not go in it. Next to it is the Parliament Building, or as they call it the "Riksdag". It is more modern and attractive than the palace. There is only one small yard, simply a court, to this palace. Nearby are two famous churches, one several centuries old and the other the place of burial for kings and heroes. There are many canals in the city, one of them being by the palace. Stockholm is called the Venice of the North.

We went out some fifteen or twenty miles in a taxi to Drottningholm, which is the winter palace. The Alliance went out in a body on Thursday, but we went two days sooner to avoid the rush. It is a very beautiful place, extensive parks, long avenues flanked with fine trees, great plats of grass and long beds of flowers, fountains and figures symbolic of various and sundry things. I remarked to our English guide that these kings were rather an expensive luxury, but I think he didn't appreciate it, and thought it might be worse in America. He's a good sport and we are all very fond of him. He has been nicknamed Charlie Chaplin by the bunch because he is said to resemble him.

We were admitted to this winter palace by paying a krona, which is a silver piece about the size and value of a quarter of a dollar. The guide who took us through thought he could speak English and French and Swedish, but if he wasn't better in the other languages than he was in English, he might almost as well have been deaf and dumb. But by keeping our eyes and our wits busy we managed to find out a few things. We saw all the rooms from breakfast room, dining room, guest room, bed room, ballroom, etc., etc. We saw the pictures of all the fat and lean kings and queens and some of their children for many centuries. The pictures of most of the monarchs in Europe and maybe a Sultan or two from Asia. You go in a hurry and memory and note-books alike get into confusion. The present reigning family are not Swedish, but descended from one of Napoleon's marshals, who stayed put better than most of those to whom Napoleon gave thrones in Europe. It may be said that the King of Norway is not Norwegian but Danish; the kings and queens of England have for nearly two centuries been Germans, and so

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on around the ring. I find it hard for my democratic memory to retain much of this royal rubbish, but I have been in a king's palace, though he was not at home when I called.

The evening before we left Stockholm Dr. O. C. S. Wallace and I went around a short distance from the hotel to see the birthplace of Jenny Lind. It is in a narrow and comparatively quiet street, just a part of the great wall of houses which rises straight up from the sidewalk. It is an unpretentious place on which near a second story window is this inscription:

Jenny Lind  
Fodds Har  
Den 6 Okt. 1820  
Minnestaffau  
Upstattes Genom  
Samfundet St. Erik  
1910

If you want to know what that means, ask Brother Youngberg. I have an idea, but I'm not going to risk my reputation on it. I was particularly interested in this her birthplace because I had recently heard that when some one asked her why she quit traveling and singing when her voice and reputation were at the best, she held a Bible in her hand and said, "Because I found my interest in this book and in God growing less." She was one of the world's sweetest singers.

I must say here what I have already intimated, that we found the Swedish people a delight to deal with and associate with. They are as courteous and obliging as any people I have ever met, ready to assist you and direct you or give information always. Their voices are gentle and their language pleasant to listen to, not like choking on cockleburrs as so many northern languages are. Their singing and instrumental music is charming. At the hotel the American delegates were very much pleased with the orchestra during meals, especially when they played "The End of a Perfect Day", and when they played "Yankee Doodle" they brought down the house, and everybody joyfully stood when once they played "The Star Spangled Banner".

Our last day in Stockholm was saddened by the sudden death of Brother J. J. Cloar, of Corsicana, Texas, formerly of Tupelo, Miss. He had only mentioned having slight indigestion, and dropped dead on the street without speaking while walking with three other brethren. Effort was made to ship the body the next day on the Stockholm, but I don't know whether it was ready in time. Brother Hudgins, Sunday School Secretary from Tennessee, had appendicitis the morning after arrival and missed all the Alliance meetings. He escaped an operation, but had to give up his trip to Palestine and return to America, whither we all hope to come soon. Goodbye to Stockholm.

### FROM BERLIN

We are very conscious of being in Berlin. For example, I am just up in my room from breakfast. Two of us went down and were ushered into a gorgeous, spacious "breakfast room", with plate glass mirrors on all sides and above, handsomely upholstered furniture, waiters dressed in pigoontail coats, creased trousers, stiff shirt fronts, high collars and regulation black ties, all to look very much like a funeral procession. They were obsequiously polite and could speak English very well. We told them that we belonged to a tourist party and would take the regulation breakfast. It was soon before us and consisted of one half slice of rye bread, two rolls, butter and two table spoonfuls of marmalade. They furnished also sugar and cream. But the sugar being exceeding diminutive in its proportions, I asked for more, which was eventually brought with the announcement that it was "2,000 marks extra!" You may think that I gasped for breath, but I didn't. I only laughed, for in the first place I am not paying bills at this hotel; they are met by the man in charge of the party. And in the second place a mark, which ordinarily, if I remember correctly is worth about twenty cents,

is now worth almost less than nothing; so little that it is hard to calculate. I didn't have time to figure out in American money, at the table, what I owed him, but referred him to our guide. He went off saying he would see the head waiter, and I haven't seen him since. However, since I came to my room, I have figured it out and find that I am indebted to him just one half a cent, the equivalent of 2,000 marks.

Maybe you would like to know how I got to Berlin. Well, it's a long way and maybe a long story. But let me say while I think of it that you mustn't think this is a cheap joint we are stopping at by the amount of breakfast we had. It seems to be the custom in these northern countries, at least in the hotels to give you next to nothing at what they call an early breakfast, eight o'clock. If you want ham and eggs or a steak or any elaborate meal, you must make a special order or wait till nine o'clock, or go to an outside restaurant. But we got enough to carry us to the next commissary station. This is the "Central Hotel" and is one of the biggest and most elaborate hostleries I have ever been in. To me it seemed a pity to waste so much on the "fixings" of this concern if there are hungry people in Germany, and they say there are. But I want to say that thus far we haven't seen the slightest indication of want or hard times. They say that it is here in the cities, and I know it is never safe to form an opinion on so little evidence, and I am not saying what is the situation in Germany. I am only telling what I have seen. We traveled eight hours from Sassnitz on the Baltic Sea to Berlin, on a fast train, and I have never seen better farming, nor so uniformly excellent crops. I didn't see one that was not good. As fine wheat, oats, rye, hay, potatoes, turnips and beets as I have ever seen; and they are along the whole route. There is hardly a foot of ground not utilized. They have good houses, good clothes and look prosperous. We had probably 200 Americans on the train and they were impressed with the agricultural prosperity. The suffering and discontent is not in that class of people. It is said to be among the industrials, that is people who work in factories and shops.

You may recall that five years ago a lot of our boys were trying to get to Berlin. Today there are a great many Americans here, and they and their money seem to be well received. However, we didn't come through the Hindenberg line, but around the other way by Sweden. The trip across the Baltic was quite peaceful, as the water was quiet. We were told by some Americans who crossed a few days ago that it was very rough and everybody got sick. But we had a peaceful entry. We had to come in a ferry boat, which did not bring our passenger coaches but brought freight cars. I had had no breakfast, but found a dining room on the boat and at ten o'clock gravitated that way. I found myself separated from the guide who like Judas carried the purse, but my appetite was good and what I ate was "a-plenty". I kept looking for the guide to come in, but he never did. He had found another dining room. So I was wondering how I would ever get out, without going to jail. When I had stayed as long as I could waiting for something to turn up, I ventured to the place where I supposed the "cashier" reigned. There near the entrance was a very nice looking young woman who smiled most pleasantly and turned loose a volume of some language at me, I didn't know what. I know it wasn't American. She kept on smiling and I tried my best English on her with no effect. That is it didn't stop her from smiling, and it didn't get me anywhere. The crowd was going in and out and I was becoming the center of attraction. She went and got a man who thought he could speak English, but it wasn't my kind. I took out my pocketbook and offered him ten dollars in American money to give me the change. He shook his head, shrugged his shoulders and spread his hands like a Jew. He didn't seem to know what it was, or else he didn't know

how to figure in this kind of money. All I could get out of him was something like "three kroner", which was Swedish money, but I didn't have any of that kind. About that time Brother Quisenberry came along with some of that outlandish money and settled the fellow's racket. I found out afterward that another man had paid for my breakfast while I was having the scrap, and had gone on about his business. I don't know yet how many people paid for my breakfast, but I know I didn't.

Whew! I got out of there and went on deck to air my head. The wind was blowing like all forty, but we had a good time, and were headed south. That suited me. That's the way I'm going till I get home, as nearly as I can.

After four hours on the water, in which we passed land said to be Denmark, we drew to land at Sassnitz in Germany on the Baltic Sea. Here there was the usual scramble to be the first out and the first on the train.

By the way, we Americans think we do everything in the fastest time and the best way, but we don't know how to run for a train like these Europeans. When a train stops at a station, here they come pell mell, running at top speed, with hair and baggage flying in the wind. There are no conductors or flagmen visible, so they sling the door open for themselves and burst into any compartment they find open. And here I am compelled to say a word that does no credit to some of our American party, not those in our immediate group, but some of our Southern Baptist women. A group of nice looking German people came rushing into the coach and made for a seat like everybody does. Among them was a young woman, evidently of intelligence and refinement who started into a compartment. A lady inside put her hand on her and forbade her entering, though there was plenty of room. She smilingly retreated and stood for a long time in the aisle while our Southern sister inside stretched herself full length on the seat to prevent the young woman's coming in. Afterward the husband of the young German woman and I tried to get her to go in anyway, but she smilingly declined, saying that the lady had pushed her. I stood for five hours in the aisle and could do it without any special suffering, but I was ashamed. Afterward when the lady occupying the compartment asked me if I would have a seat, I declined, for I was afraid I couldn't be pleasant.

But let's forget that and go back to the story. When we landed in Germany of course we had to undergo a new inspection. We had heard some fierce tales about how they stripped some Americans, etc., but we found them as courteous as any officials we had seen. Of course we had to show our passports, as in every new country we visit, and have them stamped. We had to pass the customs officer who simply asked us to open the suit cases and bags. He prodded in them a little and stamped the bags and let us pass. Some of the brethren didn't even open their bags when they were known to be from the Baptist World Alliance. I heard of a few preachers who had to surrender their tobacco as they went to a new country, or pay a prohibitive duty. It didn't worry me. One fellow is said to have had a box of cigars, for which the customs officer wished to charge him three dollars. He refused to pay it and handed the officer the box of cigars. The latter took out half of them and distributed them to his assistants and they all raised a smoke and gave the American back the other half of the cigars; which, I suppose, was generous enough.

In addition to the usual examination of baggage, common to all countries, the Germans also require that every stranger coming in tell how much money he has, and show it. This they did for us at Sassnitz, though a good many people passed through without doing it. However, I wasn't taking any chances and I showed them my pile, which consisted mostly of American Express checks and some coins from various lands. Then I broke for the train as hard as I

(Continued on page 8)



(Continued from page 3)

students should be led by an experienced teacher. Every teacher in Fort Worth Seminary must hold at least two meetings a year. This multiplies the students, and conserves our orthodoxy. A soul on fire with passion for lost men will not go astray in his theology. So will we have a resurrection ministry throughout the land. Also we will bring all our people back to a compassion for a lost world. Do we care whether men are lost or saved? Do you love lost souls? This will bring back to us a day of Holy Ghost power, for which there is no substitute. If this great congress 2,500 strong and representing New Testament Christianity would go with the New Testament in our hearts and lives and in the power of the divine spirit, the world would feel the impact of it. Few addresses have so moved the crowd as this of Dr. Scarborough.

The Swedish choir sang two hymns beautifully. Douglas Brown of England spoke on evangelization. He recited Paul's experiences from Bythinia, Asia, to Macedonia, when he heard the call, "Come over and help us". The nations have been enacting the parable of the prodigal son. They are coming to themselves. There are many who say we are on the eve of national disaster. But the horses and the chariots of God are about us. May we not hear the chariot wheels and the flutter of wings here in Stockholm. God's forces are awaiting the bugle call to action. If my people which are called by my name shall humble themselves and pray and seek my faith and forsake their wicked ways, I will hear and forgive and heal. God is waiting for us. The church needs to be evangelized. Baptists are better prepared for this than others. We need a new vision of the love and grace of God. In three years he had seen 150,000 people making their way into the churches. Evangelism is the presenting of the claims of Jesus Christ so as to obtain a verdict for him. We need a Calvary baptism. There must be personal faith, and conviction that the gospel is the power of God unto salvation. A plea was made for tolerance, unity, co-operation. Evangelism is not emotionalism. It is not standardizing theology, but revitalizing the church.

#### Friday Morning—Closing Session

Song, "Nearer My God to Thee". Read Mark 10. The congregation had thinned out and was quite scattered. The devotional exercises were conducted by S. Saito of Tokio, who read from Moffatt's English translation. He said we are standing on the threshold of a great era. We have one experience and one purpose, where there is neither Greek nor Jew, etc. One body, spirit, hope, Lord, faith, baptism, God and father of all. Let us ask three questions: Are we facing the task of the Lord Jesus Christ, as he went straight to the cross? Are we sure we love him, and not ourselves, or are we looking for place in the kingdom as James and John? Do we know what we are asking? Let us confess our sins. Do we hear his voice and take our place and part in his work? Are we taking our part in the great commission? The speaker paid tribute to those who had paid the price and given their lives to Japan, mentioning among others our missionaries McCollum and Willingham. There was a short season of silent prayer and then we were led by the pink silk turbaned brother from India.

At 10 o'clock the chairman, J. J. North of New Zealand, took charge of the program. Sang "There is a Fountain", and W. Y. Fullerton of England led in prayer. The first business of the morning was a "Resolution on International Peace", read by F. C. Spurr of Birmingham, England. Pray for peace. Have international church conferences. There must be an international court. Let each government make peace its first aim, for the sake of its people. This resolution represents the minimum of demands, which could be agreed upon. War as a means of settling disputes is forever condemned. It has been glorified in the past. The last great war has shown us what war is and should forever cease. It destroys the best of our youth. Economically and morally it is false. Religiously it has crucified

Christ afresh. War is simply the triumph of might. It is no more right with nations than between individuals. What are we going to do? We must not be satisfied with pious platitudes. We put prayer first as most potent; not the recitation of pious phrases, but that which storms heaven. Our histories must not magnify war and its heroes. Cease to glorify soldiers. Rid the world of the false idea of glory. When we recommend church conferences, we do not mean church union, but working together to stop war. It is the duty of Christian leaders to tell the world it is their duty to refuse to fight against their brethren. Nothing can absolve a Christian from his duty to stop war. Another address was read from Dr. Beaven of Rochester, N. Y. The fight for peace is the struggle for the next 100 years. There will be international difficulties; they must not be settled in the pagan way, but in the Christian way of justice and counsel. In the last war deaths from gas increased from five per cent to thirty-five per cent. Edison said all London or New York could be killed in three hours by gas. Civilization is in danger of extermination. We must prepare for peace. The source of peace is in the spirit of the man; a spiritual problem. We who follow Christ have the only answer. We must give Him a chance. Christ can meet the need through us. Are we willing to undertake it? The chairman said, we do not want discussion of the resolution. But asked Dr. Rushbrooke to conclude the subject. He rejoiced in the presence of the Russians, one of whom had been set free from prison that he might come. Their presence is a great sign of international understanding. The executive committee said that they were compelled to decline to embody a statement of faith in non-resistance. The soviet government permits a substitute service for military service.

A brother representing the Argentine and Paraguayan people was presented, who thanked the president in fairly good English.

Dr. Curtis Lee Laws, editor of the Watchman Examiner, spoke on "Christianizing the Home-lands". He said:

I am to speak on Christianizing the lands which are already nominally Christian, for with tens of thousands of Christian churches and tens of thousands of Christian institutions it is an undeniable fact that our so-called Christian countries are only nominally Christian.

In all these countries Christianity has demonstrated its power to save men from sin and to inspire men to the highest service, but multitudes are still untouched by its influence. We dare not content ourselves with the victories we have won. How can our churches be made more fruitful and powerful? Our difficulties are far more fundamental than those found in questions of money, method, organization and efficiency.

1. We must face the fact that in Christian lands the Christian story has lost the gripping power of novelty. Christ and the apostles won the attention of the multitudes by the working of miracles. Men saw and listened and wondered and believed. Eccentricities of manner and method are unworthy of representatives of the King. Our God is still a wonder-working God and the Gospel will be invested with a new novelty if we will but magnify before men the miracles which God is working today and the greater miracles which will be worked when faith becomes more triumphant.

2. We must face the fact that in Christian lands the Christian message has lost the gripping power of certainty. The division of the church into a multitude of warring denominations has been most unfortunate. But now as denominations are growing more friendly with one another and even discussing together questions of union, a far more sinister division is taking place. Denominations themselves are being rent asunder and those who have long been brethren, find themselves in warring camps contending not over non-essentials, but, alas, over the very foundation principles of Christianity. Today the Christian church is preaching many gospels and the result

is confusion and failure. The Christian message can be invested with a new certainty only as we return to the Word of God as the rule of our faith and practice.

3. We must face the fact that in Christian lands Christian character has lost the gripping power of saintliness. The credentials of Christianity are the characters of those who have been transformed by its power. It is useless to expatiate upon the excellency of the machinery if the milled article does not come up to the standard. There is a place for testimony, for teaching, and even for controversy, but "it is with well doing that we are to put to silence the ignorance of foolish men". Cloistered righteousness which is sublimely indifferent to social conditions is a righteousness which causes the world to scorn Christianity. The only righteousness which has evidential value is a righteousness which touches every relationship of life. With prosperity have come temptations to pride, to worldliness and to self-indulgence, Christian character in Christian lands must be invested with a saintliness if non-Christians are to be won to Christ.

4. We must face the fact that in Christian lands Christian effort has lost the gripping power of dependence upon the Holy Ghost. We must learn that there are no substitutes for the Holy Ghost in the work of the Kingdom of God. In the early church the Holy Ghost changed the timid, shrinking, broken men into mighty kingdom builders. The educated, the wise, the mighty, the cultured, the noble, the influential and the rich were not numerous among the early disciples. They were obliged to depend on God and God wrought mightily among them and through them. As much as any living man I recognize the value of education, organization efficiency, equipment and wealth, but if these gifts of God rob us of absolute dependence on Him, they will prove a withering curse. Let us go back to the so-called Christian lands from which we come determined to invest Christian effort with a new dependence on the Holy Ghost.

A resolution of indignant protest against persecution in Roumania was presented by the executive committee and passed.

The executive committee reported on place of next meeting, unanimously recommended Toronto, the representatives from Washington and Atlanta seconding the motion.

Dr. J. E. Roberts, successor to Alex. Maclaren of Manchester, spoke on "How to Reach Our Young People for Christ". Reach implies a gap. That there is a gap between the young people and organized religion is certain. Previous efforts have not been successful. We practice believers baptism, not adult baptism. Four planks in the bridge are first sympathy. Science has made a new world. War has shaken society to its foundations. We must get their standpoint, modern way. Religion has changed its strategy and tactics. We must live in their world. Second we must be loyal to the truth. Many young people believe we are obscurantists, afraid of the truth. We do not ask them to swallow outworn theories and dogmas. We must prove all things and hold fast to that which is good. We must not hold to things proven untrue. We do not ask them to believe just what we have believed. Follow our leader. Third is the plank of morality. They must realize the ideal. They are not better nor worse than the rest of us, but they think we ought to be genuinely righteous. Deeds must be above doctrines.

Fourth plank is service. Not live for ourselves. Jesus came to minister and to give. So must we. Business is for service. The master motive is not getting but giving. Good sports make good citizens. The early disciples were young men. The spell of religious union is on the young people. They must be led to Christ and not primarily to the church, or denomination. Our own church must be made the best.

This brother sees in the young people the reflection of himself. So probably Dr. Asa White, who said the young people wanted ethical rather than theological teaching.

Dr. Pirkey die. They from Chelms Norway said physical. T him in us.

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Dr. Pirkey said young men are not afraid to die. They respond to the heroic call. A man from Chelmsford, England, spoke. Another from Norway said moral courage is more valuable than physical. They will follow Christ when they see him in us.

Mitchell of Iowa said his son, an ex-soldier, asked him why preachers did not preach the gospel instead of trying to tickle people's ears. A man from New York spoke of the young life of new Americans from Italy and other lands. An American Negro said Jesus had given us the example of how young people are to be brought into the kingdom, by lifting up Christ. A man whose name is Ellis and country unannounced said the young people want to know that the churches are more interested in temporal than eternal, temporal than spiritual things. He probably misrepresented them. A man from the Congo spoke, another from Russia said many young men of ability had temporarily fled the country. Help them. They are approachable, and will return home. John Lake of Canton, China, said he is pastor of 1,000 Chinese, many young men and women. Simple, direct gospel preaching will reach the young people.

Resolution of thanks by C. D. Gray, seconded by E. Y. Mullins. The latter specially commended the three leading men of the Swedish group who have borne the burden with patience and cheerfulness. Mr. Bystrom made the closing remarks. A resolution of appreciation was passed for those who had made the Baptist Exhibition. Resolutions of thanks given to the secretaries. Sang "Blest Be the Tie That Binds". Prayer by the chairman. Doxology.

### QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

(Auspices Atlantic City Council of Churches.)  
No. 4—The Beginning of Man

Man is of a princely brood and breed. He is not mere dust and dirt of earth. He's more. He's kin to God.

The story of how man got his start on the earth, and the old Book of God, these two, are tied up together tight. The Book has a story about man's start. It is told clearly, simply and positively. It is put in a leading place, at the very beginning. It dignifies man in a peculiar way.

There's another very different story being told today. It really lowers the dignity of man. It is being told so loudly and dogmatically that people are coming to think, unthinkingly, that it is the only story. Everybody worth while believes it, we are told.

Yet—yet, it is striking, that there are distinct groups of the ablest thinkers among scholars and scientists who don't accept it, but say some very strong things against it, with a quiet settled positiveness.

What is this strange modern story about man's start? In a word it is this, that man evolved by a series of steps, up from the very lowest forms of matter, up through an ascending scale, getting higher and higher till finally he got up to where he is now. Some put a supernatural creative touch of God at various stages. Some leave God clean out.

Even though weak links in the chain of evidence are frankly admitted, indeed sometimes the distinct absence of links, yet there is a peculiar insistence on the main teaching, quite ignoring the fact that the weak links, the absence of links, completely neutralizes the whole teaching.

It seems as though the process must have stopped, however. Now man ought to be continually evolving up from the lower stages. It seems queer that they all come another way. And the other way fits into the Book's story. Rather striking that!

The two teachings are directly opposite. That's clear. The teaching involves not the present teaching of science on the matter merely, but the

status of the Book, whose story is so radically different.

The Book's story is that man was created essentially as we know him today, by the direct act of God. On the lower levels of life, in this creation story, there are distinct forms or kinds. The striking thing to mark is that these never cross. Each kind reproduces after its own kind. This is specifically stated nine times. There is no crossing from one kind to another. There are unbridged chasms at certain points.

Then, at the climax, God by direct act formed man as a distinct creation. God breathed His own breath of life into man, making him still another kind, distinct from the other lower kind, God's own kind. That's the story.

Of course, the principle of evolution, or growth by development, is everywhere, but always within certain fixed limits. There's growth from early immature forms, up and up, until full maturity of that particular sort of life is reached. This is in all nature, and in all life. But there's never a crossing over from one form or kind to another.

The attempt at this is always punished by death, death by sterility. The power to reproduce life is lost, irretrievably lost. It's a well-established fact of science that crossing species results in sterility. It is the very thing that stops life, truly a dead stop.

The familiar illustration is the mule. The arbitrary crossing by man of the horse and the ass produces the mule, a peculiarly strong and peculiarly stubborn animal, and, be it noted, always sterile.

At its core the question is a scientific one. It's a matter of biology, the science of life. And the striking thing to mark carefully is that there is a distinct group of scientists, of highest scholarly rank, in each of the nations of Christendom, who say plainly in print that scientifically this teaching of evolution is childish, wholly unscientific. The biologists among them say it is a biological absurdity, a biological impossibility.

Some of these have pointed out how the simple creation story of Genesis fits in with the latest findings of science. But the other teaching persists, like a dense fog, settled down, obscuring and quite ignoring, simply ignoring, proven facts.

In the earlier days the teaching was put forward as a "hypothesis," that is, a supposition, nothing more. It's a strange perversity that now it is taught as an established fact, even with scientific facts against it.

On the other side, the things peculiarly distinctive in man tally with the Book's story. Man is not only superior to all lower creation, but radically different, not in degree, but in kind. There are four distinctive things in man—the mind, the understanding and reasoning powers; language, the power of expressing thoughts in a reasoned-out intelligent way; conscience, the moral sense; and moral choice, the power to discern moral differences and to decide.

There is absolutely nothing in lower life out of which these could have evolved. Out of nothing nothing comes. These four things are found nowhere else except, ah! yes, except in—God!

Indeed, these are the distinctive God traits. Here is the link upwards. Man reveals unmistakably the direct creative touch of God upon him in these traits. His make-up tallies with the Book. And this is characteristic of the Book. It and man fit together.

And so a man has in his own very self the fact that the Book is reliable. It is indeed the Book of God, dependable at every turn.

The following letter dated July 31st was written from Venice by Mr. J. E. Byrd, Sunday School Secretary, to a personal friend, and is quoted by permission:

"I cannot tell you in this letter about my trip from New York to Glasgow, my trip through Scotland and then across from New Castle to Gottenberg, but it was a great trip. Many things of interest especially in Gottenberg exposition.

"The World's Baptist Alliance was a great

meeting. The Roll Call of Nations, when some person from each country responded with a brief address, was a great hour. The interest in the reports was very marked indeed.

"Southern Baptists were given prominent places on the program. Dr. Mullins was elected President and delivered a speech on A Baptist Message to the World. Dr. Truett responded to the Welcome Address and preached the Sermon. Dr. Scarborough and Dr. Cody were put on the executive committee.

"I have had a great trip through Germany, Switzerland and Italy.

"My own idea is, from what I saw and heard, that the Germans who live on the farms and grow their food are in good circumstances, but the great masses who live in the cities and work on a wage are in most desperate condition.

"I found that men are receiving two hundred thousand marks per day, but it will not buy anything. I gave forty thousand marks for a hair cut and about two hundred and fifty thousand marks for my dinner.

"The farms are all in cultivation and crops look well.

"My trip through Switzerland is beyond description by one who has such a limited vocabulary as I. Lakes a thousand feet above sea level and mountains from five thousand to sixteen thousand feet high. Beautiful little streams flowing from the snow clad tops and falling hundreds of feet over the rocks making such beautiful water falls.

"Between Zurich and Milan some one said we were in tunnels as much of the time as we were in the open. That I do not know, but we went through winding tunnels and out in the open often coming back by the same scene except we were hundreds of feet higher or lower as the case might be than we were the first time.

"In Milan we visited the great Cathedral. We were told that during the world war all the great windows were taken out and put under ground, when they thought the Austrians might come in to the city.

"We are now spending three days in Venice. No street cars or automobiles, but canals and boats. We are going tomorrow to the many places of interest. We sail on the 2nd for Egypt and Palestine. We return through France and England.

"Yours,

"J. E. BYRD."

"P. S.

"If you think this will be of interest please copy it and give it to the Baptist Record. I enclose you 20,000 marks for a souvenir. It was worth \$5,000 before the war, but not quite so much now."

The fact that the churches combine their efforts in doing what we call denominational work does not remove the pastor element and the pastor responsibility. The captain does not lose his identity because his company joins up with the battalion, the battalion with the regiment, and the regiment with the brigade. Neither does the pastor lose his identity when his church joins up with the district association, the district association with the state convention, and the state convention with the Southern Baptist convention. His place remains indispensable, not only as the commander of his company, so to speak, but as the connecting link between his church and the larger units of the Lord's army.

Suggestive reports have been prepared and sent to the moderators of all the associations from which material may be gathered for use of Committees who have been charged with making reports to the annual meeting on the various phases of work. The reports have been prepared under the three general heads, Missions, Education, and Social Service, according to suggestion in the "Uniform Plan and Program", which was adopted by most of the Associations last year.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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 MRS. F. M. DOLIGHTY, *2nd Vice-President*, Shaw  
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## "ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

Have you seen the new Sunbeam Standard of Excellence? Well, if you have we know you have sent the twenty-five cents on to Birmingham Headquarters and ordered one. It is a beauty! That Sun-bonnet Baby, representing each point in the Standard. If we place it where our Sunbeams can see it each week, we know that each Organization will reach the Standard this year. If you have not already done so, place your order at once.

The State Week of Prayer Programs will be sent out shortly. We are planning to observe the week Sept. 30-Oct. 5. We are earnestly requesting each pastor to preach on Sept. 30 on Stewardship and the Campaign. We think the programs for the Week are specially fine and appropriate. Will not each Organization begin right now planning to hold this Week of Prayer?

The Reports and Addresses delivered at the W. M. U. of the Southern Baptist Convention in Kansas City will be sent to each woman who cares to have same. Drop us a card at this office, Beloved, and we will send them at once. They will give splendid information.

Envelopes will not be sent out with the Week of Prayer literature as a number of our societies do not care for them. But all who wish them can secure same and as many as are wanted by writing this office.

### An Interesting Letter

The following letter is from the Vice-President of our Fourth District. How it fills the heart of your Secretary with joy, encouragement and thankfulness. There are many other societies that can "go and do likewise". Oh, that we would study the Work until we realized the great Need!

These dear sisters, as a Society, are being faithful. We are sure they will also be faithful in going out after the "silent sisters". More than two thirds of our women belong to this class; they have never joined the Society; they have never made a Campaign pledge or given a Campaign dollar. As a consequence their hearts are hungry for something; they know not what. Let us help them. Let us work, work, WORK; let us pray, pray, PRAY.

Dear Miss Lackey:

We had such a splendid meeting yesterday in our local society that I must tell you about it. The Policy was reviewed and a blackboard demonstration of W. M. U. Organization was given, beginning with Birmingham office, step by step coming down to Circle Chairman and the individual. I was surprised to know the many who did not know these things—and many expressions of interest given. Mrs. Champlin told me to do this and I now see it was very much needed. But this was not the best thing. We had \$100 on time deposit, as nest egg for a pipe organ. So much interest was aroused for "Slogan" dollars that it was voted to give this to the 75 Million Campaign and make the dollar a quarter 100% in our society. We have sent \$20 so there will be about \$30 more to come and this \$100 will be the sacrificial love gift from the W. M. S. God

will do so many, many times this through His children to accomplish this task before us.

I do not hear much from my Superintendents but I'm sure they are praying and working for I have faith in them. Send suggestions to me where I can help.

MRS. J. K. ARMSTRONG, Louisville.

### From Louisiana

Dear Miss Lackey:

The ladies of the Ruston W. M. U. wish to express to you their great appreciation for your visit to us and to thank you many, many times for those inspiring talks you gave us.

We have not ceased to talk of the sweetness, nobility and consecration given us by you through that short period of association.

We pray that the years may bring you health and strength to give to many more women an inspiration of like worthiness.

This society feels that they have been greatly honored because of your sacrifice made to visit us and hope that through your spoken words we may aspire to higher aims and that we shall meet one another again.

We also sincerely trust that letter finds all well with you and again wish you the best success in your great work.

RUSTON W. M. U.

The above from Louisiana is one of such a number of letters that came to this office after Miss Lackey's visits to their District Meetings that some of us feel the printing of one of them not out of place. Miss Lackey is of course deeply grateful; but she says that Louisiana women, like those in Mississippi are so very responsive and sympathetic that anybody could talk to them; especially about the Work so dear to Women's hearts.

### Tentative Program For Associational Meetings

"The Woman's Hymn". (Come Women Wide Proclaim.)

Devotional, On Stewardship.

Reports: Associational Superintendent, Young People's Leader, Stewardship Leader, Mission Study Leader, Personal Service Leader.

A Two-Minute Report from each Local Society. Prayer.

Hymn.

Miscellaneous Business.

Address by Visiting Worker. (Based on State Policy.)

SLOGAN SUMMARIZED: (Five minutes allowed each speaker.)

As follows:

Orphanage.

Hospitals.

Ministerial Relief.

Christian Education.

State Missions.

Home Missions.

Foreign Missions.

"A Dollar each Quarter,

From each Mother and Daughter."

Closing Hymn and Prayer.

This gives material sufficient for a full day's program. Each Associational Executive Committee will arrange according to local conditions.

Our Miss Traylor always likes her vacation during the month of August. She is away now for a much needed rest. She purposes to be "back on the job" on the 30th, attending that day the Marshall County Association.

(Continued from page 5)

could go and got on any coach I could. I found myself, like Joseph, separated from my brethren, but among some other brethren—and sisters, of whom I have told you. And that is the reason I had to stand up so long. Dr. Burt from South Carolina and his wife and son were very courteous in offering me a seat in their compartment. I found afterward that my own group were worse crowded than I was, but what is the use of kicking? Most of our bunch are good sports and take what is coming to them; some even do more than that.

As I said, I have never seen a more prosperous farming country, more fat cattle, big, sleek Holsteins. Sometimes they were guarded by a solitary herdsman, sometimes staked at the edge of high grass that they might not overrun and destroy it. I saw one fellow and a colly dog minding a large flock of sheep. We saw a good many goats in Germany, which we had not seen in the other countries, and no so many sheep as in Scotland. There are many flocks of big, fine geese here also. The only pathetic picture I saw on the way was a large group of boys and girls at Bergen, a place at which our train stopped to take on some people. There seemed to be maybe 200 of these boys and girls, fairly well dressed and having little bundles lying by them, looking dejected. The people who got on here told us they were children who were sent out of the Ruhr valley by the French. We were told that the children did not know where their parents are, and the parents do not know where the children are. But I have learned not to believe everything I hear—outside of America. The German government we were told is taking care of the children. Are you tired? I am. Let's quit for a while.

Brother W. E. Lockler of Mobile writes:

I have just closed a very interesting meeting with the saints at Mount Zion church, which is located between Winchester and Buckatunna.

This is my fourth consecutive meeting and they voted to have me come to them again next year. Surely they can stand a great deal of punishment.

The members of this great old church have recently renovated their building and they have now a beautiful house of worship and one to be proud of. Much of the credit for this magnificent work is accorded Mrs. W. S. Powe and Mrs. C. H. Drone, for they took it upon themselves to solicit money for the work and also acted as general superintendents of the job.

We had splendid congregations throughout the meeting and much interest manifested and good accomplished.

Brother Earl Brooks is the under-shepherd of this faithful band and he is much beloved by them.

B.

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## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### A B. Y. P. U. at Calhoun Church, Covington County

The Calhoun church, Covington county, has realized the value of training its members and have organized a B. Y. P. U. with Mr. J. B. Bradley as the leader. It was the privilege and pleasure of the State Secretary to visit this union last Friday evening and he feels that they are one of the finest groups of young people to be found, and expects to hear good reports from their work.

### Hazlehurst Reorganizes Senior B. Y. P. U.

Under the leadership of Miss Kate Russell the Senior B. Y. P. U. at Hazlehurst has been reorganized and is doing splendid work. Hazlehurst has for some time been one of our good Intermediate Unions and now with the Seniors lined up they are ready to do some effective work in the Training Department of the church.

### Richton Elects a B. Y. P. U. Director and Organizes an Intermediate B. Y. P. U.

Dr. J. H. Newcomb has been elected as the B. Y. P. U. Director of the Richton church, which means that they have taken the step that will mean a greater success in their B. Y. P. U. work. In addition to this forward step this progressive church has organized an Intermediate B. Y. P. U. Miss Inez Couch has been elected as the leader of this union and that assures a successful career for them.

### Bay Springs Elects B. Y. P. U. Director

As a result of the Study Course taught by Miss McCracken the Bay Springs church has added to its officers a B. Y. P. U. Director, Mr. J. W. Hall being the one chosen to fill this most important office. It is just a matter of time until all of our churches will have a B. Y. P. U. Director, and the one assuming this responsible place in the church will realize that his is a big job but one that will pay heavy dividends.

### Main St. Hattiesburg Reports

Along with the Quarterly Report sent in by the president of the Senior B. Y. P. U. Main St. Hattiesburg, Mr. L. A. Conolly comes a letter of encouragement concerning their work. They are doing fine work, the best they have ever done, and expect to lead all other unions in the state this year. That means that somebody will have to get a hustle on if they keep this union from getting the State Banner next year at the convention meeting in Jackson.

### The New B. Y. P. U. Song Book

Many of our B. Y. P. U's. are getting some copies of the B. Y. P. U.

song book. If you haven't ordered your supply, your State Secretary will be glad to have sent to you as many as you may want. They are 25c each.

### Our State Baptist Program for the Rest of the Year

Our next great campaign will be a "Stewardship Campaign" and we are expecting every Baptist in the state to "line up". Someone has said that we need only one other "Revival" and that is a revival of Stewardship, and that is what we want to have these last four months of 1923. Every loyal B. Y. P. U. member will do his and her part in this campaign and you will watch for our program. The second Sunday in October we will have a Special Lesson on Stewardship and we want every B. Y. P. U. in the state to set aside the regular lesson in the Quarterly and study this special lesson. This lesson will be mailed out to every B. Y. P. U. in the state at least two weeks before the Sunday set for this program. We have named each month and this is what we will call them: September, Organization month; October, Cash month; November, Stewardship month; December, Budget month.

### Charleston Organizes

We are glad to announce that the church at Charleston under the leadership of their new pastor and his wife, Brother and Mrs. Kimbrough, have reorganized their B. Y. P. U. Miss Lucile Lambert was elected as the president and we feel sure the work is going to prosper under her leadership.

### Saltillo Church Reaching Her Young People Through Two Splendid B. Y. P. U's.

Under the leadership of Miss Ethel Pyle as leader of the Intermediate Union, and Miss May Evel Adair, president of the Senior Union, the young people of the Saltillo church are being trained for service. These are new organizations and we are glad to add them to our growing list of B. Y. P. U's. in Mississippi. Brother W. M. Fore is the interested pastor of this church, and a B. Y. P. U. pastor is he.

### Where To Get "Tithing" Literature

Available literature on tithing as well as other phases of Stewardship may be had free of charge from the "Laymen's Missionary Movement, 1212 Holston National Bank Bldg., Knoxville, Tenn.

### Tate County Assembly a Success

During the week of July 29-Aug. 3 the young people of Tate county came together at the A. H. S. buildings at Senatobia for the annual Tate County Assembly. There were about one hundred who were there

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

The Organized Class Magazine at One Dollar the year will be worth much to your Young People and Adults.

## How Many People Do You Know

Not in Any Sunday School

Who Study the Bible Systematically?

More than half the members of Southern Baptist Churches are not in Sunday School.

### THE ORGANIZED BIBLE CLASS

is set to the task of winning them to Bible Study in Sunday School Class and Home Department. More than half of all the people in our Southland never go to church at all.

### THE ORGANIZED BIBLE CLASS

through its Christian members may carry the gospel into the highways and byways.

The motto of the Organized Class Department of the Baptist Sunday School Board is:

"WINNING TO CHRIST  
WINNING TO SERVICE."

The special slogan for October is "Planning for a Big Year." Organize your classes and go after the thousands of unreached people.

Ask for literature which will be sent to you free of charge.

### THIRD SOUTHWIDE BAPTIST ORGANIZED CLASS CONFERENCE

Atlanta, Ga., January 15-17, 1924

BAPTIST SUNDAY SCHOOL BOARD  
PUBLISHERS  
NASHVILLE TENNESSEE



## Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

for the entire week with many others coming in the morning and going home after the evening service. The plan upon which the assembly was conducted is worthy of the consideration of us all and we give it herewith in brief:

Brother B. F. Whitten, who launched the movement two years ago, then pastor of the Coldwater church, now pastor of the church at Bay St. Louis, spent his vacation in Tate county working up the assembly this year. Cards were printed with a list of food stuffs. A committee was appointed in each church to solicit contributions of food stuff from the membership of the church. Each one willing to contribute took a card and checked by the article they were willing to furnish and they were all to deposit their contribution at a given place on a cer-

tain day. One man gave his time for the week with his car during the assembly to gather up these contributions, going to several places each day. They had about fifteen churches contributing and this gave three churches for each of the five days. The ladies of some of the churches in the county volunteered their services for the week and did the cooking and serving with the help of two colored women. Each church contributing had the privilege of sending as many of its members in to the assembly without cost to any one. Those living out of the county were furnished meals for twenty-five cents a meal, the trustees of the school giving the use of the buildings for the week. It is a fine plan and any county will do well to imitate Tate county in this splendid movement.



# BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

**W. T. LOWREY, LL.D., President,**  
**MRS. M. L. BERRY, Lady Principal.**  
Blue Mountain, Tippah County, Mississippi.

## OTHER MEETINGS

On Friday, August 3, I closed a week's revival services at the Bay Springs Baptist church, Lafayette county. There were nine additions by baptism. Family altars were established in five homes, and in a special service for young people fifteen came forward to consecrate their lives to the Lord in whatever definite form of service He should call them.

On Friday, August 10, I closed a meeting at Fredonia church, in Union county. There were thirteen additions by baptism, and six made profession of faith, and two were restored. In a service for the young people some twenty or more offered their lives to the Lord in whatever service He might lead them.

Please remember the following meetings in your prayers, and list them on the prayer list: Wildwood church, Tunica county, August 12-19; Macedonia church, Union county, August 19-26; Money church, Leflore county, August 26-September 2; Cornersville church, Union county, September 2-9.

Yours in His service,  
**WILBURN S. SMITH.**  
Oxford, Miss., Box 166.

## CLIFTON, GALILEE, CLARKSBURG, AND PALESTINE

Before I began my own meetings I helped Brother Dan Powell in a meeting at Clifton in Scott county. We had a great revival and many additions to the church. Brother Dan is a great worker and has some

fine people to work with.

I began my own meeting at Galilee in Rankin county. Brother Percian Powell from Long Beach helped me in the meeting. We had a great revival. Brother Powell is a great preacher. This was the second year we have had him with us, and the church invited him back for another year.

My second meeting was at Clarksburg, where I did my own preaching. We have no church there, just a mission station, so we have services in the school house. We had five additions which will go to Line Creek church.

We are more than glad to have Prof. French and good little wife to help us there in the work.

My third meeting was at Palestine in Simpson county. Brother J. C. Richardson of Forest helped me in the meeting, and did some of as great a preaching as I ever heard. He knows how to get people to work.

I covet the prayers of all praying people for my future meetings.

Yours,  
**C. S. MOULDER.**

## CONCORD MEETING

Our meeting at Concord, Rankin county, beginning the fifth Sunday in July, closed Friday, Brother W. R. Cooper from Columbia doing the preaching. He was at his best. He preached with great power. Great crowds came to hear him. He has been here three years in meetings. The people love him and invited him back next year. The whole church and community was greatly blessed.

We baptized 12 at the close of the meeting. We have a lot of as fine people at Concord as can be found anywhere. Happy pastor and church.  
**D. W. MOULDER.**

## CEDAR GROVE

A good meeting has just closed at Cedar Grove, with Brother Hamons, pastor, and Brother Bufkins, helper, in the meeting. Six by baptism added to the church, four boys and two girls. The church voted to go to half time. And a committee to plan for a new building. We also have Sunday School every Sunday.

**B. B. SPEED.**

## HARDY

I have just closed my meeting at Hardy, Mt. Paran church. We had a very good meeting, all the services being well attended. Mr. Sullivan led the singing for us, with the pastor doing the preaching.

We had two additions to the church, one by baptism and one by letter, with indications that there will be others to follow soon.

The people are few in numbers, but faithful and willing to work. They are at all times willing and ready to back their pastor in any forward movement.

Enclosed you will find list of names that include every family in the church. You will please send the Record to them for the coming year, starting with the current issue. Also, you will find enclosed check to cover the amount for entire year.

Pray for us that we might at all times strive to do the will of our Lord.

Faternally yours,  
**OTHO A. EURE,**  
Pastor.

## HIWANNEE

On the fifth Sunday in July we began our meeting, the pastor preaching the 11 o'clock sermon. At 2:30 p. m. Rev. E. H. Garrett of Waynesboro came to our refuge. His messages were very impressive, all from St. John's Gospel, beginning with the first chapter. I consider Brother Garrett a great preacher. He believes the blessed old Book and preaches it all the time. We had a good meeting. We were greatly hindered by the rain. I beg the brotherhood everywhere to pray for us in the following: The first Sunday in August at Oak Grove, with Rev. A. L. O'Brian to do the preaching; the third Sunday in August at Chapral, the pastor to do the preaching; the fourth Sunday in August at Hepzebeth, with Rev. C. M. Morris to do the preaching.

**LUTHER UPTON,**  
Pastor.

## FOUR MEETINGS

On the third Sunday in July a meeting began with the saints at Bethany, with Brother W. A. Gill of McComb to do the preaching. Visible results, 16 for baptism and 5 by letter.

Fourth Sunday found the saints at Hepsibah entering upon their an-

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nual meeting, with Brother J. A. Lee of Tutwiler to do the preaching. Visible results, 7 received for baptism.

On fifth Sunday the Bunker Hill saints began a meeting of days with Brother C. M. Morris of Shubuta to assist the pastor. Services continued until Friday. Results, 12 for baptism.

First Sunday in August at Society Hill, Brother Morris doing the preaching. Visible results, 15 for baptism, 2 by letter, 1 restored. Making a total of 50 for baptism, 8 by letter and restoration in these four weeks' meetings. To Him be all the glory.

J. O. BUCKLEY,  
Pastor.

#### CENTERVILLE MEETING

Our meeting at Centerville, Jones county, beginning on Friday night before the first Sunday in August, closed the next Friday. The preaching was done by Brothers Pearson, Powell and Bruce Hilburn. All the home preachers were invited to be there, but Brothers D. W. Nix, Dan Powell, and Bennie Hilburn were all holding meetings at other places. The preaching was as fine as we ever heard. Their theme was Salvation. The song service was led by Mead Hill from Laurel. It was the general talk of both church and visitors as being one of the greatest meetings ever held there. We had great revivals all the way. We had from 50 to 75 men in our Sunset prayer service, and as many women in their prayer meeting every evening. There were 2,763 chapters read in the Bible during the meeting. We had 13 added to the church, 8 baptized and 5 by letter. We all left happy.

D. W. MOULDER.

#### CAMPAIGNING FOR CHRIST

I resigned the work at Bowmar Ave. in Vicksburg about April 15th to enter evangelistic work. I did it out of a sense of a personal call to the work of an evangelist. I have been afield ever since. Have held meetings in Hinton, Okla., Hydro, Okla. Two weeks each. Albany, Mo., three weeks. Beaumont, Texas, four weeks. Dodge, Texas, two weeks. Bethlehem, Simpson county, Miss., my old home, one week. Lebanon Junction, Tenn., where I am now for three weeks, and a great meeting is in progress.

A. D. MUSE,  
Vicksburg, Miss.

#### REPORT OF SUNDAY SCHOOL INSTITUTE

Mr. Farr and Mrs. Byrd reached Rome August 5 to begin a Sunday School Normal, which began Monday, August 6, under most favorable conditions, our young people taking the lead. Our superintendent, Mr. J. D. Salmon, and eleven young people finished the Manual, and Mrs. Byrd taught Winning to Christ and Plans and Program. Seven or eight ladies availed themselves of this opportunity. Brother Farr is certainly a worker among our boys and girls. Brother Farr enrolled Miss

Stroud and Mr. Williams as students in Clarke Memorial College. Brother Farr and Mrs. Byrd go from us to other fields of service, Mrs. Byrd to Oxford and Brother Farr to Osyka. These places are indeed fortunate in securing these consecrated workers. It was certainly a pleasure to work with them.

MRS. W. M. BIGGS.

#### A GOOD MEETING AT CRYSTAL SPRINGS

We have just closed a good meeting at Crystal Springs. Dr. W. F. Powell of Nashville, Tenn., did the preaching, to the delight of all who heard him. Stores closed each day, the congregations were large, and the singing was fine. There were 92 additions to the church.

#### WEST LAUREL

Things are moving well with the West Laurel church. We have good congregations and good interest in all phases of the work. Four are now awaiting baptism.

The church, the cotton mill and a few outside friends made up a substantial donation on the pastor's new "Ford".

Brother J. C. Robinson of Ruston, La., comes to us for a meeting the third Sunday in August.

Pray for us.

BRYAN SIMMONS,  
Pastor.

#### SOME GOOD MEETINGS

I just closed out a great meeting at Burns, Smith county, last week, and am in the midst of a good one now at New Sardis, Smith county, with Brother J. A. Barnhill of Sumner, Miss., doing the preaching, and Brother Zack Sullivan of Tyler, Texas, leading the singing. These brethren make a team. It is a real joy to work with them in the Lord's service.

Everything bids fair for a great revival at Sardis. We earnestly beg the prayers of the brethren during this meeting and on through the season. Dr. G. W. Riley will be with me at Poplar Springs, Copiah county, Miss., the second week in August, so do not forget us there. With love and best wishes to the brethren, I remain yours in the Master's work.

A. J. LINTON.

#### MONTEZUMA COLLEGE, THE BAPTIST WONDER SPOT OF THE WEST

In all the Baptists' romantic history of progress no chapter is more entrancing than that of Montezuma College, New Mexico. Everything in connection with it holds and stirs one's interest. The property of the school was once owned by the Santa Fe Railroad. It was built for a combination of tourist and health resort in the foothills of the Rockies. The main building stands on a noble eminence in a horseshoe of the mountains at the mouth of a beautiful canyon. The mountains wall it in on every side except the opening of the shoe, and thus protected it has one of the most delightful cli-

mates winter and summer in all the west. In summer at an elevation of sixty-four hundred feet above sea level one needs at least two blankets every night in July and August. Here one may study all the summer long without the touch of wealiness. The vigor of life is coursing through one's veins when the people back east are sapped of their vitality from the prostrating heat. Mosquitoes are only a memory of other days, and the doctors have only a theory of the effects of quinine on the human system.

Tourists from all over the United States visit this spot almost daily, and the plaza of the school grounds is constantly covered with the tents of campers. The scenery of the Alps is no more entrancing than one sees a few miles up the canyon above the school. Sometimes as many as three waterfalls can be seen plunging over the rocks in one view. The stream is full of the gamest mountain trout that ever swallowed a minnow, and the deer stamp their feet at short range to show the traveler that they know the hunting season does not open for them until November.

On the school campus are both hot and cold springs gushing water in abundance. One student has his garden irrigated with hot water for early spring vegetables.

As I think of my brother pastors back in the hot belts sweltering in the heat of a July day, I can wish for you no more good fortune than that your people would give you a month to spend here for rest and recuperation. Several are doing that now, and by next summer it is the hope of the school that we may have literally hundreds of our tired, worn-out Baptist pastors to come out and spend a vacation with us. We furnish free camping grounds, the finest water to be had either hot or cold according to your taste, wood, swimming, fishing, mountain climbing, access to the postoffice facilities, telephone, telegraph, commissary, library and reading room, tennis courts, and a climate that will put more iron into your system in two weeks than ten blood transfusions at the Mayos' sanatorium. Load your Ford with a few blankets, a skillet, coffee pot, fishing pole, bathing suit, tennis racket and your family if you have one and come for a real outing to Montezuma College camp grounds. We have nine hun-

dred and ten acres in the campus and plaza, so there is no danger of crowding.

This is the first summer session and more than 150 have been enrolled. The school does regular college work, and also teacher training work for teachers who desire to pursue courses in line with their profession. If you are a tired school teacher and want to take a combination outing and do some study in a climate where studying is a joy in the summer time you begin now to lay your plans for Montezuma College in June and July, 1924.

Next time I'll tell you something of the spirit of the school.

Most fraternally,

N. A. MOORE,  
Bible Department.

East Las Vegas, N. M.,  
July 27, 1923.

#### MEADVILLE

It has been my great pleasure to be with Pastor W. A. Green at Meadville in a ten days meeting. There were 30 for baptism. There are some of the saints of the earth in old Franklin county. They were good to me. I was never happier in a meeting. God's power was upon us from the start. That man Green is a wonder. Thank God for such work as he is doing. Happy is the church that secures his services. His people love him and follow him. They have to move when they keep up with that boy.

We are in a great tent at Minden, La. There have been 57 additions the first week. The Armstrongs are having a great time in Europe. Young Man Koy Peterson is leading the singing for me in their absence. He will be open for engagements after August 20th. He is first class in every respect. Any church will do well in securing his services.

Yours for Christ,

E. D. SOLOMON.

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New Orleans.

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Architect

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E. Y. MULLINS, President



## FAIRVIEW MEETING

We held our meeting at Fairview church, Sunflower county, beginning the fourth Sunday in July and running until Friday of that week, with C. S. Wroten of Winona doing the preaching, with 13 added to the church, following a meeting that Brother Wroten held there last year with some 40 additions. But those that attended this meeting say that they have never heard better gospel preaching than we had this time.

A number of people that have heard Gypsy Smith, together with myself, said that Wroten was a greater preacher than Gypsy Smith. The greatest things that could take place for this place took place while he was with us, and we set our meeting for him next year beginning the fourth Sunday in July and running two weeks. This church is made up of a group of the best people in Mississippi.

I also have just closed a meeting where I was helping a Brother Jones at Holly Ridge, with about 18 additions and a great meeting.

B. F. McPHAIL,  
Mathiston.

## BURNS

The St. Elo meeting in Smith closed Thursday evening with eight additions to the church, two by letter and six for baptism. Rev. T. W. Green of Jackson, Miss., did the preaching. Brother Green is one of our best preachers.

Brethren pray for me and my work, and that God may help me to get into school again and prepare myself for a more efficient pastor.

C. S. THORNTON.

## OAKLAND

The meeting began at Oakland the fifth Sunday in July and continued seven days. We had with us Brother Lee Breland's son, Brother Clyde Breland, from Williamstown, Kentucky, and he did the preaching, and we all were blessed with the services of a God sent man. There were four additions to the church for baptism, and I can truly say that the church was greatly helped.

Brother Lee Breland, and son, Clyde Breland, are two of the greatest preachers I know of anywhere.

I can say I was helped, for never did I feel my weakness so much in my life, but by the help of my dear Lord I am going to live closer to Him. I want all of the good people to pray for me, hoping Brother Lee and son Clyde Breland great success wherever they may go. We had with us Brother Lee Breland as pastor for five years, so I hope we can have him for another year, for I don't know of any one who could fill his place. So we must all pray to hold Brother Breland for another year.

MINNIE HARRIS.

## PASTOR E. A. BATEMAN—AN INTRODUCTION

This is to introduce to the Baptists of the state, Brother E. A. Bateman, my successor at Bowmar Ave., Vicksburg, Miss. Brother

Bateman is a college and seminary graduate. He is a strong preacher, excellent pastor and unusual evangelist. I knew him in Texas. I conducted meetings with him at Silsbee, Texas, last February.

I trust the brethren will use him widely.

The church is paying \$2,400.00 salary and just completing a splendid pastor's home.

A. D. MUSE, Evangelist,  
Vicksburg, Miss.

## ORDINATION OF BROTER J. R. SMALLWOOD

On June 24 the Woodside Baptist church voted to set apart to the gospel ministry one of her faithful members, Brother J. R. Smallwood. This action on the part of the church was done upon recommendation of the presbytery, consisting of the following Hbrethren: G. L. Baker, T. A. Drake, J. A. Davis, E. G. Ingle, L. L. Painter, and T. C. Canup.

The presbytery met just prior to the morning service and after questioning Brother Smallwood concerning his conversion, call to the ministry, and doctrinal views, and being satisfied with his statements, unanimously voted to recommend to the church his ordination. Rev. T. A. Drake led in the examination.

The pastor, Rev. J. A. Davis, preached the ordination sermon based upon the text, "Be strong and of a strong courage." Joshua 1:6. He, in a simple and forceful manner, indelibly impressed upon those present the fact that a successful ministry must hinge about three vital things, namely: strength of convictions based upon God's word, power in prayer and simple trust in God.

Rev. E. G. Ingle, a student at Furman University, delivered the charge. His message to us was very practical and in the course of which he made two simple declarations which every preacher of the truth might well take to heart. "The greatest preaching you will do will be done apart from the pulpit." "Your congregation will never rise above you in spiritual life."

The Bible was presented by Rev. L. L. Painter, who in a few brief sentences told of the place the Bible should have in the life of a pastor and stressed the fact that the Bible is God's revelation of himself to mankind.

Brother T. C. Canup led in the ordination prayer and with the imposition of hands upon the candidate he was set apart to the gospel ministry.

R. L. LANDRUM, JR.

## MT. OLIVE

Had a good meeting at Mt. Olive in Mississippi Association, Amite county, fifth Sunday and week following. Twenty for baptism and one by letter. Dr. J. W. Mayfield of McComb did the preaching, and he is fine. The church took on new courage and all the people helped.

Yours in work,  
JAS. A. CAPMAN,  
Pastor.

## NEW ZION

Our annual meeting at New Zion church, Simpson county, began Sunday, August 5th, and continued for six days. Rev. J. J. Hedgepeth assisted Brother A. J. Hughes. There were fourteen additions to the church.

Rev. Hedgepeth preached the plain gospel message. He seemed to touch the hearts of members that seemed cold and unconcerned about their soul's salvation and they came to the front and helped to lead.

Thursday night during the meeting three members of the Ku Klux Klan came marching in and gave Rev. Hedgepeth an envelope that contained a letter and two five dollar bills. The contents of the letter stated that the Ku Klux Klan endorsed his good works that he was doing for Protestant churches and was ready at any time to help him in any way that he needed. The pastor and the members of the New Zion church thank you for your present and your contribution, and we are glad to know you endorse the Protestant churches.

God is blessing us; but the struggle has just begun. Every Christian must realize that there is something for him to do, to help the upbuilding of God's great Kingdom.

A. J. HUGHES, Mod.  
K. B. BARLOW, C. C.

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## East Mississippi Department

By R. L. Breland

### Some Meetings

Since last writing this writer has held three meetings as follows:

#### Neshoba

My son, Rev. Clyde Breland of Williamstown, Ky., did the preaching in this meeting beginning the fourth Sunday in July. Some of earth's best saints hold membership here, but the interest was lacking some way. Some as good preaching as I have heard in many days we had. It was plain, spiritual and scriptural, without death-bed stories or sentimentalism. The congregations were large. No additions to the church, but I am sure that some good seed were sown that will produce results.

#### Oakland

The same preacher was with me in the meeting at Oakland, Newton county. His messages were simple, plain and scriptural. The people came and were interested. Some of the most enthusiastic women are members here. Their prayer meetings each evening held in the various homes of the community were spiritual powers in the meeting. Some of the brethren did splendid work also. Four members were received by baptism. It was a good meeting.

#### Center Ridge

At Center Ridge, Newton county, the writer conducted the meeting, doing all the preaching. He was very ably assisted by Brother and Sister J. M. Wells, the many other Wellses, the Tatums, Davidsons, Kilpatricks and others of the church and a large number who attended from Oakland. Interest was good during the meeting and congregations large. The election was held on Tuesday but it increased rather than diminished the congregation. Twelve were received into the fellowship of the church. This is a splendid little church and has some as enthusiastic workers as can be found anywhere.

#### Notes and Comments

Pastor W. W. Spears writes: "In the meeting at Pearl Hill, Leake county, 20 members were received, 18 by baptism; in one family five were baptized, husband, wife and three children. It was a great meeting."

Rev. W. M. Jimmy, our Choctaw missionary in Jones county, writes: "Held meeting at mission near Sandersville. It was the Lord's will for me to baptize twelve persons the fourth Sunday in July." This is a new mission point among our Choctaws and Brother Jimmy is doing a fine work it seems.

Rev. J. P. Searcy of Oakland church, Newton county, writes me from Dayton, Ohio, that he is enjoying good health and feels more and more the impression to serve the Lord more perfectly. May he do so.

The revival meeting is in progress with the Hope church, the pas-

tor doing the preaching. Prospects are encouraging.

Pastor Luther Moore is being assisted by Elder E. L. Taylor in his meeting at New Harmony this week. Brother Moore recently came to the missionaries from the Hardshells.

Elder Hughston Johnson was in the meeting at Midway, Newton county, a few days last week, where Elder B. E. Phillips of New Hebron was conducting a meeting for Pastor Lucas. He reported a good meeting in progress. Pastor Lucas has resigned and the church is looking for a pastor.

The revival meeting is in progress at Spring Creek, Neshoba county, the pastor doing the preaching. Brother Wyatt Hunter and Miss Hazel Breland are conducting a Sunday School class in connection with the meeting.

Prof. McDaniels and Miss Minnie Brown conducted a successful Sunday School Normal at Philadelphia last week. A few diplomas and a large number of seals were delivered at the close of the school. The revival meeting begins there the fourth Sunday.

### TWO GOOD MEETINGS

#### Holcomb Meeting

On the fourth Sunday in July, Brother B. C. Cook of Coffeetown began a ten days' meeting at Holcomb. The attendance and interest were good, and the preaching was of the highest type. There were nine additions and several more who will come in soon. Brother Cook is a good preacher and hard worker. I understand that he has one open Sunday each month. Some good church would do well to get in touch with him.

Our good friend, Brother Hewlett, came by for one service and helped us boost the denominational work.

In the absence of the pastor, who is in Europe, it was a pleasure to me, as supply, to be associated with Brother Cook and the Good people of Holcomb.

#### Graysport Meeting

Brother O. A. Eure of Como just closed a fine meeting with us at Graysport. Graysport is one of those good country communities that believes in carrying on the Lord's work. They found a forceful and energetic leader for their revival services in Brother Eure, who preached the simple straightforward message. The interest was good.

Brother J. R. G. Hewlett paid us a short visit. We were glad to have him with us.

Brother Eure is at Hardy this week in a meeting.

EUGENE I. FARR,  
Supply.

### FROM GOTENBERG, SWEDEN (Continued from last week)

It is very queer to walk the streets and hear nothing but a strange tongue. You will understand better what Paul says, "He will be a barbarian to you and you to him". They all recognize us for strangers. But in the hotels there's always somebody who can speak English, or thinks he can. And in many other places. At the hotel you have again to write down your

name, when and where you were born, where you live, where you stopped last and where you are going, and sometimes how long you are going to stay. This must include the house or street where you expect to stop. All this is turned over to the police department. You will wonder how you came to be so important. We are told that all this has come about "since the war".

After a light lunch our group sallied forth to go to the Baptist church. We had been met at the wharf by a group of young men with B. W. A. on their arms, which we understood to be Baptist World Alliance. I waved my hand to one of them before we got off and he asked if there were any Baptists on board. We told him there were twenty or thirty, and he said "Welcome to Sweden", and told us he would take us about the city. So by agreement we met them at the church at 12:30, which doesn't look like a church at all, but like a Baptist church we saw in Edinburgh is just part of a big solid business block. They put the B. W. A. pin on us and then took us to the Exposition. One kindly escorted us about to show us the various buildings and then left us to go inside wherever we chose.

The Exposition celebrates the three hundredth anniversary of the founding of this city and is really a great enterprise and a magnificent exhibition of all sorts of arts and industries. It is a small city in itself.

We came back in time for a big dinner, about which I spoke previously. But I didn't tell you that the desert consisted of strawberries and cream. The cream was frozen and put in a glass bowl. The strawberries were in another glass bowl and both of these were set in a large basket made of ice. The basket had been frozen solid somehow with a handle also of ice and it was a sight to see. I had never seen it after this fashion. I don't think there were any strawberries and cream when we got through with it, but the ice basket was still sitting on the table. The only fault we find with these folks is that you have to ask for water all the time. Brother Byrd also finds it hard to get along without milk.

### ACROSS SWEDEN

Gutenberg is on the west coast of the peninsula and Stockholm on the east. It takes about ten hours on the train, which we took at night, arriving in Stockholm at 8:15 a.m. But there are many things I didn't tell you about in Gutenberg. One of the first things we saw was a single Ku Klux Klansman. He was on a horse with a white sheet covering the horse and, the man himself masked all over in white, with the letters K. K. K. in red across his breast. He seemed to be satisfied with our looks and we saw him no more. We were struck here as in Scotland with the number of "derby" hats, which we had not seen in America for some time. There were a good many gentlemen with silk hats about the hotels.

(Continued on page 14)

It is one thing to tell a business man that "printing pays", and quite another thing to show him how it pays

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## MEETING DATES OF THE ASSOCIATIONS

Date	Association	Church and Location
Aug. 29th	Tippah County—Harmony, ½ Mi. W. Walnut.	
Sept. 5th	Benton County—New Hope, 12 Mi. W. Falkner.	
Sept. 5th	Grenada—Providence, 10 Mi. W. Grenada.	
Sept. 5th	Yalobusha County—Lego, 10 Mi. E. Oakland.	
Sept. 5-6	Columbus—Border Springs, 6 Mi. from Steens.	
Sept. 6-7	Alcorn County—Liberty Hill, 5 Mi. from Glens.	
Sept. 6-7	Lee County—Pleasant Valley, 3 Mi. W. Belden.	
Sept. 7th	Gulf Coast—Long Beach.	
Sept. 7th	Lebanon—Green's Creek, 3 Mi. NE. Hattiesburg.	
Sept. 7-9	Marion County—Bunker Hill, 10 Mi. N. Columbia.	
Sept. 11th	Calhoun County—Rocky Mount, 7 Mi. NW. Vardaman.	
Sept. 11th	Deer Creek—Belzoni.	
Sept. 11th	Judson (L. M.)—Friendship, near Saltillo.	
Sept. 11th	Lafayette County—Union Church, 4 Mi. W. Taylor.	
Sept. 11th	Monroe County—Amory.	
Sept. 11th	Patola County—Longtown, 10 Mi. W. Como.	
Sept. 11th	Pontotoc County—Shady Grove.	
Sept. 11th	Union County—Zion Hill, 8 Mi. N. Blue Springs.	
Sept. 12-13	Coldwater—Center Hill, 7 Mi. NE. Olive Branch.	
Sept. 13th	Prentiss County—Baldwyn.	
Sept. 13th	Oktibbeha—Center Grove, 5 Mi. E. Maben.	
Sept. 15th	Bethel (L. M.)—Bethel, 4 Mi. S. Bassfield.	
Sept. 15th	Mt. Pisgah—Ephesus, 5 Mi. NE. Forest.	
Sept. 18-19	Montgomery County—Scotland, 3 Mi. SE. Winona.	
Sept. 19th	Bay Springs—Louin, G. M. & N. Ry.	
Sept. 19th	Delta—Itta Bena.	
Sept. 19th	Lauderdale County—New Hope, 10 Mi. S. Meridian.	
Sept. 21st	Jeff. Davis County—Hepzibah, 4 Mi. E. Arm.	
Sept. 22nd	Red Creek (L. M.)—Antioch, 5 Mi. W. Gulfport.	
Sept. 24th	Marshall County—Pleasant Grove (Red Bks.), on Frisco.	
Sept. 25-26	Jones County—Lowrey Creek, 14 Mi. W. Ellisville.	
Sept. 26th	Rankin County—Mispah, 5 Mi. S. Pelahatchie.	
Sept. 26-27	Zion—Philadelphia, 18 Mi. NW. Eupora.	
Sept. 28-30	Pearl River County—New Palestine, 2½ Mi. W. Picayune.	
Sept. 30th	Lawrence County—Arm, G. & S. I. Ry.	
Oct. 1-2	Choctaw County—Weir, on I. C. Ry.	
Oct. 2nd	Carroll County—Centerville, 12 Mi. SW. Carrollton.	
Oct. 3rd	Scott County—Branch, 11 Mi. NW. Morton.	
Oct. 3rd	Webster County—Mantee.	
Oct. 4th	Perry County—Union, 1 Mi. S. Benmore.	
Oct. 4th	Pike County—Johnston Station.	
Oct. 4th	Tallahatchie County—Friendship, 7 Mi. N. Charleston.	
Oct. 5th	Franklin County—Eddiceton, on M. C. Ry.	
Oct. 5th	Walthall County—Magee's Creek, 5 Mi. SE. Jayess.	
Oct. 6th	Land Mark (L. M.)—New Home church, 8 Mi. Magee.	
Oct. 6th	Liberty—Pleasant Grove, 8 Mi. NE. Quitman.	
Oct. 6-8	Oktibbeha—Mt. Nebo, 6 Mi. NE. Duffee.	
Oct. 9th	Madison County—Madison.	
Oct. 9th	Tishomingo—Belmont.	
Oct. 9th	Winston County—Calvary, 5 Mi. W. Louisville.	
Oct. 9th	Simpson County—Antioch, 5 Mi. E. Gatesville.	
Oct. 10th	Mississippi—Mt. Olive, 15 Mi. W. Summit.	
Oct. 10-11	Hinds County—Clinton.	
Oct. 10-11	Newton County—Rock Branch, 2½ Mi. E. Union.	
Oct. 10-11	Union—Bethesda, 18 Mi. E. Fayette.	
Oct. 11th	Yazoo County—Bethlehem, 15 Mi. E. Yazoo City.	
Oct. 11th	Riverside—Jonestown, on Y. & M. V. Ry.	
Oct. 11-12	Covington County—Leaf River, 9 Mi. E. Collins.	
Oct. 12th	Chickasaw County—Mt. Olive, 7 Mi. NW. Okolona.	
Oct. 12th	Leake County—Lena, 19 Mi. Forest.	
Oct. 12th	Tate County—Arkabutla, 10 Mi. W. Coldwater.	
Oct. 13th	Black Creek (L. M.)—Enon church, 10 Mi. Baxterville.	
Oct. 13	Pearl Valley—Mineral Springs.	
Oct. 14th	Washington (L. M.)—Mt. Pisgah, 20 Mi. NE. Lucedale.	
Oct. 16th	Copiah County—Pleasant Hill, 22 Mi. W. Hazlehurst.	
Oct. 16-17	Holmes County—Harland's Creek, 10 Mi. SW. Lexington.	
Oct. 17th	George County—Lucedale.	
Oct. 17-18	Smith County—Beulah, 12 Mi. S. Morton.	
Oct. 18th	Choctaw—Little Bethel, 6 Mi. E. Shuqualak.	
Oct. 19th	Greene County—Avera, on G. M. & N. Ry.	
Oct. 19th	Kosciusko—Samaria (McAdams), on I. C. Ry.	
Oct. 19th	Lincoln County—Pleasant Hill, 4½ Mi. E. Bogue Chitto.	
Oct. 19-21	Neshoba—Pearl Valley, 10 Mi. NW. Philadelphia.	
Oct. 20th	Itawamba County—Salem, 11 Mi. S. Belmont.	
Oct. 24-25	Clarke County—Quitman.	
Oct. 25th	Sunflower—Doddsville.	
Oct. 25-26	Wayne County—Mt. Zion, 4 Mi. SE. Winchester.	
Oct. 26th	Kemper County—Blackwater, 6 Mi. S. DeKalb.	
Oct. 29th	New Choctaw—Canaan, Edinburg.	
Oct. 29th	Yazoo County—Bethlehem, 15 Mi. E. Yazoo City.	

(Continued from page 13)

We have been impressed with the great politeness of these people. One of the boys that waited on our table bowed most obsequiously when he brought anything. I am afraid they can all beat the Americans in this matter. We saw in Gotenberg women in the bright, many-colored native dress and bonnet, like you have seen in the old geographies. Of course these were rare. Two women in this dress came into the hotel selling flowers. A few are attending the Alliance in this costume. The dresses and bonnets are very pretty, more gorgeous and much more attractive than the Choctaw women in Mississippi wear. But the dresses of some of these women are even shorter than many American women wore a year or so ago. Speaking of politeness it seems the proper thing here for a man who meets a lady friend to kiss her hand. At least we saw this several times in the hotel, where both parties were Swedes.

The weather here seems about like October weather in Mississippi. They do not use a Fahrenheit thermometer, so that we had some difficulty in finding out the temperature. The Centigrade thermometer registered twenty in the hotel all day long. By dividing this by five, multiplying by nine and adding thirty-two we found that the temperature was sixty-eight. It is also funny to see an American, or sometimes a whole bunch of them, trying to count his money. It always takes a little while to figure it out. The money in Sweden is in decimals, as in the U. S. A., and so it is easier to count it than in Scotland, but of course it is different in name and size from ours. It is in paper and silver and copper. The unit is a krona (plural kronor), which is worth about twenty-six cents. The fractions are called ore (pronounced "urruh"). We have to calculate twice before we know what we pay for anything. We generally simplify matters by holding out a handful of coins and letting them take what they want. We have never had reason to believe that we were dealt with dishonestly. We have seen a number of American-made automobiles, besides the names of other American firms or articles of American manufacture, like Singer sewing machines, Otis elevator (By the way they call them elevators in this country and not "lifts" as in England; and it is "baggage" here and not "luggage" as in England), Underwood typewriter, National cash register (though they spell it differently), Colgate toilet articles. Brother Byrd is disappointed that he has not seen a cotton gin.

I wish I could tell you of a beautiful garden we were in yesterday. I have never seen anything to compare with it. Flowers in the greatest variety, profusion and quantity. I didn't know there were so many flowers or colors in the world. They will have half a dozen blooming in a row side by side, and in other places they are sorted. I should like to describe them and tell you their names, but it is beyond me. It is a large park which you may visit

(Continued on page 15)

## IN MEMORIAM

## Mrs. Ella Hails Toombs

While visiting her daughter, Mrs. Taylor, this good woman died June 30, 1923, at the General Hospital, Laurel, Mississippi. Born April 8, 1849, she was in her 75th year. She was married January 26, 1866, to George W. Toombs. To them ten children were born, five of whom survive her.

The wound caused by the death of her husband, nine years before, was never healed. Part of her own life seemed to go out with him. Her last word as she lingered on the border-land was "Papa", as she called him. May they not have been greeting each other on the frontiers of eternity?

She was a kind friend, a self-sacrificing neighbor, and a loyal follower of Jesus. Baptized in her early life she adorned her profession with a meek and quiet spirit. Proverbs thirty-one gives her portrait. One of her last acts before leaving for Laurel was to pay, in full, her 75 Million pledge. Her body was laid beside her dead at Central church, Holmes county, by a large concourse of sorrowing friends and loved ones. The world needs more like her today.

W. F. YARBOROUGH.

## Mrs. Samuel Lee

Mrs. Lena Jane Lee, wife of Mr. Samuel Lee, of the Gwinville community of Jefferson Davis county, passed to her heavenly reward on Sunday, July 22, and was buried at Newhebron cemetery on the following day, her pastor, Dr. J. P. Williams, officiating. This good woman had been a member of Hebron church since 15 years of age and had been married to Mr. Sam Lee for 41 years. A truly good woman has gone, a husband is heart-broken in his declining years and the children feel keenly the loss of mother. May God comfort the bereaved.

A friend,

G. L. M.

## Little Frank Kelly

It was in the afternoon of the first day of June that the sweet spirit of Little Benjamin Franklin Kelly, son of Mr. and Mrs. A. B. Kelly of Sartartia, Miss., returned to the heavenly home and joined his little sister, Ann Kelly, who preceded him six years ago. Frank was ill only a few days and while the best of medical skill and loving care were lavished on him it was to no avail. The funeral was held in the little church at Sartartia and was conducted by Rev. Mr. Hamilton of Clinton and Dr. Webb Brame of Yazoo City. Services were concluded at the cemetery in Yazoo City, where the little body was tenderly laid to rest beneath a wealth of beautiful flowers.

Little "Pank", as he called himself, spent the happy three and one half years of his life on the Annadale plantation at Sartartia, where all who knew him loved him. One of his expressions was, "Pank needs." It is a blessed thought that now he is in a land where there is no need but where all is perfection. He

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leaves to mourn his going, his mother and father, his brother and playmate, Harvard, and many relatives and friends.

Just like a whispered message from the Lord,

He came one day,

A new and precious token of His love,

But not to stay.

Some day He'll tell us why it was not best

To leave him long.

Perhaps He missed one happy little face

Amid the throng.

We would not miss the message his sweet life

Was meant to be,

Nor yet the deeper lesson when we gave

Him back to Thee.

We thank Thee for the gift, though brief the joy

And praise Thee still.

Our loss adds one more jewel to Thy crown

It was Thy will.

MRS. W. G. WILLIAMS.

Mrs. Althea Benton Ray

"Then with no throbs of fiery pain,  
No cold gradations of decay,  
Death broke at once the vital chain,  
And freed her soul the nearest way."

The spirit of this good woman went suddenly away on the 31st of July while seated in an automobile for an evening drive. In her usual good health she and her little granddaughter were pleasantly talking when suddenly she fell into the arms of the child's mother, and breathed her last. She had reached the ripe old age of almost seventy-seven years.

Sixty years ago she was married to John Miles Ray, a man whose upright Christian character made for him a place in the esteem of his fellow-man, and enshrined him in the affections of wife and children. The wife in her lovable disposition was the charm of the home, a happy combination of the Mary and Martha spirit. An eye quick to see and a hand ready to help.

This companionship was a happy one for fifty-three years, when Brother Miles Ray laid aside life's toils and cares, leaving the mother with six children, four sons and two daughters. The sons are: Will D. Ray, Waco, Texas; Joe B. Ray, Hughes, Ark., (with whom the last days of mother were spent); Sol C. Ray, Durant, Miss.; Rederick G. Ray, Robstown, Texas. The daughters are: Mrs. Geo. W. Simmons, Jackson, Miss., and Mrs. L. T. Cannon, Kingsville, Texas. These have taken Christ as their Lord and Savior. They sorrow deeply, but the glad hope of meeting beyond this vale of tears drives away the gloom and brings the sweetest tranquility.

After Brother Taylor and the writer had ministered in prayer and in word, the body was laid by the side of the husband in Rosehill cemetery. The floral offerings were in the richest profusion.

"Asleep in Jesus, blessed sleep."

I. H. ANDING.

Brookhaven, Miss.

(Continued from page 14.)

for about five cents. There is a rose garden with almost every kind of rose under the sun, color, shade and size of all sorts. This is where I wished I might have all my Mississippi friends with me.

On the train this morning I got up early enough to see something of the country before we got into Stockholm. The sun rose about 3:30. They use standard time here, so that the clocks are on the same hour as English daylight saving time, which means that literally these people are an hour ahead of English time in the winter. There is a good deal of timber in Sweden, different from Scotland, which has almost none. But the fir trees here do not at all compare with the pine in South Mississippi; nor does the hardwood here at all compare with the size of the hardwood in North Mississippi. It is a great hay country; the hay is now being cut. There is also a great deal of wheat and oats all still growing in the fields. Irish potatoes and turnips are plentiful. It is a land of many small lakes, which are very pretty. Wild ducks are in the lakes. By the way, the crows in this country are not black, but a dark gray. Some farms are without fences. We saw many dairy barns. I had seen none in Scotland, where they seem to have chiefly beef cattle. I also saw people getting ice out of the houses into which they had put it from the lakes in winter.

They have little railroad carriages in this country as in England. We came from Gotenberg to Stockholm in a sleeper, not a Pullman. We traveled second class, and were more comfortably fixed up than in an American sleeper. The berths are not length-way of the coach, but cross-way as are the seats in a day-coach. There is a narrow aisle at the side and the sleeper is divided into compartments, very much as the "Maun boudoir" cars were a good many years ago in the United States. That is, every compartment is separately enclosed, having two berths. In it you have a wash basin, a mirror, places to hang up your clothes, stow your bags, etc. It is very comfortable and a modest woman does not have to trapse up and down the aisle to and from the dressing room; and an immodest man does not march back and forth without his top shirt and showing his naked arms. There is a conductor who takes up the tickets as in our country. And a girl comes through early in the morning with hot coffee and rolls for a reasonable price, 30 are; figure it out. But here we are at our destination, Stockholm! Alabama; here we rest!—for a week. If going to meeting three or four times a day can be called rest.

#### ALL OUT FOR STOCKHOLM!

That isn't what they said but that is the way we interpreted it. Every man hustles to get his baggage ready and as soon as the train stops we pile off, our English guide in the lead, for he knows the way and can make himself understood in this country. But we sometimes have almost as much trouble understanding an Englishman as we do others.

For instance yesterday Brother Byrd and I were walking down the street in Gotenberg when two smartly dressed young men in blue uniforms met us and saluted in the most approved military, snappy way and began sputtering away. They had spotted us for English speaking people and were asking direction to the Exposition grounds. I didn't catch on at first, but soon made out their meaning. They were young British seamen who had just arrived, coming on a battleship and wanted to see the exposition. Brother Byrd was "tickled to death" to show them, as so many people had shown us similar favors.

But back to my story. We and our baggage were assembled and soon on our way to the hotel, not more than a block away. At Gotenberg we stopped at "The Grand". Here we were taken to "The Continental". But they don't pronounce it like we do. I asked a policeman a little bit ago about the "Continental". He had some difficulty in understanding, but finally said, "Ah! Cone-tee-nen-tahl" (with the accent on the last syllable as in the French language). I accepted his pronunciation as he held up his fingers to show me the number of the building.

In registering at the hotel we had to write our names, place and date of birth, nationality and where we came from last, just as we did in Gotenberg. They tell me that Swedes and all have to do this. I was assigned to a good room, and then we went down to breakfast. We find that not so many natives here can speak English as in Gotenberg, but we got along all right. At the hotel we began immediately seeing Americans from whom we separated in New York and many others whom we had not seen at all. They all looked mighty good to us. There was a table full who came on the S. S. Drottingholm. Our table was made up of those who came over on the Columbia.

Breakfast over we set out to the place for registering. It was great sport to see all these Baptists strung out down the street. We literally "astonished the natives". The registration office was thronged with all sorts of Baptists. There was a place for Southern Baptists to register, another for Northern, another for Canadian, another for National (colored), and so on down the line. Here we got another badge and paid another registration fee and got some books with songs and information of various kinds. Then we struck out again for the place of meeting, "Immanuelskyrkan", Immanuel church (pronounced chirkan, the "i" being short). Here we were given a reception. It is a great auditorium, well lighted and can be well ventilated. It is one of the state churches in Sweden, Lutheran. The church was well filled, and the reception consisted of a few words of introduction by a Swedish-Ameri-

can Baptist missionary from Iowa, and a few words of welcome by a lady who spoke first in English and then in Swedish. And then refreshments were served, coffee and sandwiches and cakes; all of which looked mighty good, but as I had just had my breakfast, I didn't partake.

I sat by and spoke to a Swedish-American from Omaha, Nebraska, who could talk out of either side of his mouth, English on one side and Swedish on the other. Looking around you could hear a babel of voices from many lands, and a map of many countries on the faces of the people. It was like Pentecost in the number of tongues, but it was unlike Pentecost in that I could not understand a great deal that I heard. After the introduction and refreshments there was singing first in one language, then another, and another. The Roumanians seemed to excel in this part of the program. As we came away we met diverse and sundry Americans, white and red and black and brown. We met a "big Indian" with his two plaits of long black hair hanging down his back, and passed several "colored brethren" who were doubtless from the States. We ran into Dr. DeMent and wife from New Orleans, and here were Brother and Sister Quisenberry from my own home town, whom I had not seen since they left Clinton, and another and another old friend. The waitress at our table is number 13, but we haven't happened to any "bad luck" yet. She can't speak a word of English but says she is "Americana". The dining room is filled up with American Baptists, most of them apparently from the South.

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Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

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